The Ramayana of Valmiki

Kishkindha Kanda

(English Prose Translation)



Translated by Manmatha Nath Dutt

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THE

RAMAYANA.

INTO ENGLISH PROSE FROM THE

SANSKRIT OF VALMIKI.



KISHKINDHĀ KĀNDAM.



EDITED AND PUBLISHED BY

MANMATHA NATH DUTT, M. A.

Rector, Keshub Academy.

PRINTED

GIRISH CHANDRA

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SECTION I.

REPAIRING with Lakshmana to the lake Pampa filled with red and white lotuses and fish Rāma having his senses agitated began to lament. And beholding there that lake his senses were stirred with delight. Troubled with passion he spake unto Saumitri saying,—"Behold, O Saumitri, how beautifully appeareth Pampā of transparent water like unto Baidurja, graced with full-blown red and white lotuses and various trees. Observe again, O son of Sumitrā, the picturesque wood-land around the lake, where trees, crowned with large branches resembling the summits of a mountain, appear like so many hills. Mental agony arising from Sitā's ravishment and Bharata's grief, have been grinding me who am already stricken with sorrrow. Verily conduceth to my felicity the pleasant lake Pampā of cool water, scattered with various flowers, covered with lotuses, highly graceful, girt with variegated woods abounding in voracious animals and frequented by deer and birds. This green common, chequered with yellow and blue, appeareth of enhanced beauty by the

diverse hues. The tops of the trees rich with flowery bunches are gnarled with creepers of blossoming tips. Now hath appeared, O Saumitri, the fragrant spring of pleasant breezes, when greatly prevaileth the influence of Cupid and the trees are graced with fruits and flowers. Behold, O Saumitri, the beauty of the woods, showering flowers like unto clouds pouring forth rain. Various trees growing on rocky surfaces, moved by the wind have been scattering flowers on the earth. Behold, O Saumitri, the wind is sporting as it were with flowers dropt, dropping and hanging on the trees. The bees, driven off and singing, pursue the wind, moving the flowery branches of the trees. While issuing out of the mountainous hollows the wind is singing as it were and making the trees dance with the musical notes of the delighted cuckoos. The wind, making the tops of the trees collide with each other, is as it were stringing them together. The sandal-cool wind, of pleasant touch, ever removing the exhaustion of toil, is blowing every where carrying with it pure fragrance. The trees in this nectar-smelling forest are sounding as it were with the hum of bees. Hillocks overtopped with picturesque and flowery trees stand beautifully on this mountainous expanse. Trees with flowery tops, tossed by the airy currents and crested with the bees, are as if dancing in accompaniment with melodious strains. Behold, the *Karnikaras* covered with flowers appear on all sides like unto human beings decorated with golden ornaments and wearing yellow cloths. This spring, O Saumitri, sounded by the musical notes of the birds hath been kindling my grief who am without Sitā. Cupid hath been smiting me the more who am stricken with grief, and the cuckoos have been defying me, displaying their mirth, O Lakshmana. At the pleasant fountains the delighted *Dâtyuahas* with their warblings have been afflicting me who am possessed by Cupid. Formerly my dear one, while in the asylum, delighted with the music of these birds, used to attain to a greater joy addressing me to

hear them. Behold, birds of variegated hues, emitting forth diverse notes have been alighting upon the trees, groves and creepers from various quarters. O Saumitri, birds and bees of melodious notes accompanied by their co-mates and delighted with their mutual companionship are on the banks of this lake. There live happily flocks of delighted vultures. The trees sounded by the lascivious murmurs of *Datyuhas* and *Punskokilas* have been kindling my *amour*. The fire of spring having clusters of Asokas as its embers, the hum of bees as its sound, the redness of the twigs as its flame, hath been burning me. O Saumitri, of what avail is this life unto me, not beholding Sitā of sweet accents, having eyes with their eye-lashes, and a head of curly hair. O blameless one, this season, when the groves become charming and the border-lands resound with melodious strains of the cuckoos, is the most beloved of my dear one. Methinks, this fire of distress, originating from amorous trouble and enhanced by the influence of spring, shall soon burn me down. My amorous feelings shall attain to an intense height, as I do not behold Sitā before, whereas see the beautiful trees around. Sitā, away from my vision and the spring,drying up perspiration,have been both inciting my *amour*. That one having the eyes of a fawn and ruthless vernal breeze, O Saumitri, have been oppressing me who am overpowered with anxiety and grief. These peacocks and pea-hens unfurling their wings like unto crystal lattices, have been dancing hither and thither. These maddened peacocks encircled by the pea-hens, have been aggravating my amorous desire who am already possessed by the Cupid. Observe, O Lakshmana, there danceth with her dancing mate on the mountainous expanse, the pea-hen, troubled with amorous sentiments. The peacock unfolding his charming wings is moving after his dear mate mocking me as it were with his cry. Surely the Rākshasa hath not brought my dear one in this forest of peacocks and therefore

they dance with their mates in this picturesque forest land. It is unbearable for me to live without Sitā in this season of flowers. Behold, O Lakṣhmana, this attachment is to be seen even amongst the brutes. The pea-hen being influenced by passion is approaching her mate. Sitā of expansive eyes would have thus neared me being influenced by *amour* had she not been carried away. In this season of spring flowers of this forest are of no avail to me. These pleasant flowers of the trees have been uselessly falling on the earth with the bees. The birds exciting my desire have been delightedly warbling in flocks as if welcoming each other. Surely Sitā, under the influence of another person, is lamenting in the same strain, as I do, if spring hath appeared there. Even if spring hath not appeared there how can Sitā having eyes resembling full-blown lotuses live in my separation? If spring is there, what can it do her having a beautiful hip and loins, who hath already been overpowered by a mighty enemy? Surely shall my dear wife of a slender make, having eyes like lotus-petals and of sweet accents renounce her life at the appearance of this spring? Methinks, for certain, the chaste Sitā shall not be able to maintain her being at my separation. Vaidehi's attachment is entirely centred in me and mine in her. This cool breeze of a pleasant touch, carrying the fragrance of flowers appears like a fire-brand unto me who am thinking of my spouse. That breeze appeareth painful unto me in Sitā's absence which, ere this, had been regarded by me as a source of pleasure in her company. This bird set up a cry in the sky at that time* and now sitting on the tree is crying delightedly. This bird flying up in the sky brought about Sitā's ravishment and this bird shall take me to her having expansive eyes.

* This refers to the time when Rama was united with Sita *i. e.* at the time of his wedding, At that time the bird, flying up in the sky set up an inauspicious cry indicating that in no distant time he should be separated from her; and now his sitting on the tree and cawing delightedly indicated that he should soon be re-united with her.—T.

Hear, O Lakshmana, the maddening notes of those birds sitting on the tops of the flowery trees and setting up their melody. The *Vramaras* are approaching the *Tilakas* tossed by the wind like unto intoxicated damsels. This *Asoka*, enhancing the desires of the amorous, stands here, as if remonstrating with me by its clusters shaken by the wind. There appear, O Lakshmana, those blossoming mangoe trees like unto persons, exercised with passion and smeared with unguents of sandal. Behold, O Saumitri, O foremost of men, the *kinnaras* are ranging at large in this varieagated forest-land on the banks of Pampā. Here the fragrant red lotuses are shedding forth their splendour like unto the newly risen sun. Here appeareth beautifully the lake Pampā of transparent water, filled with blue and fragrant lotuses, swans and *Karandhabas* and abounding in red lotuses like unto the virgin rays of the sun and having their filaments crushed by the bees. And the beautiful woods around the lake have been manifesting their beauty, filled with *chakrabakas* and the herds of elephants and deer desirous of drinking water. Behold, O Lakshmana, the picturesque view of the lotuses oscillated by the ripples driven to and fro by the wind. I do not delight in my life, not beholding Sitā, having expansive eyes like unto lotus-petals and ever fond of lotuses. O how wily is the course of Kāma who hath been presenting unto my mind that auspicious one, hard to attain and of sweet-accents! Had I not been overpowered by this season of spring with blossoming trees, I would have been able to put up with the present amorous infliction. The objects which appeared beautiful unto me while in the company of Sitā, now seem shorn of all grace in her separation. My eyes pant for beholding those lotus-petals, O Lakshmana, because of their resemblance with Sitā's eyes. Issuing out of the trees and touching the filaments, the pleasant wind is blowing like unto Sitā's breath. Behold O Lakshmana, the flowery branches of the *Karnikaras* on the summits of the mountain situated

on the southern bank of Pampā. This prince of mountains, beautified with various metals, hath been throwing up dusts of diverse colors, driven by the wind. O Saumitri, these mountainous expanses are burning in beauty with blossoming and beautiful *Kinsukas* void of leaves. These fragrant *Malatis*, *Mallikas*, *Karavis* and lotuses, growing on the banks of Pampā, and fostered by Pampā's water, and *Ketakis*, *Sindhubaras*, *Basantis*, *Matulingas*, *Purnas*, *Kunda* groves, *Chiribilyas*, *Madukas*, *Banjulas*, *Vakulas*, *Champakas*, *Tilakas*, *Nagas*, *Padmyakas*, blue *Asokas*, *Ankolas*, *Kurantas*, *Churnakas*, *Paribhadrakas*, and yellow *Lodhras* on the hills like unto manes of a lion, are in flowers. There appear beautifully on the hills, blossoming *Chutas*, *Patalas*, *Kobidaras*, *Muchukundas*, *Arjunas*, *Ketakas*, *Uddalakas*, *Sirisas*, *Singsapas*, *Dhabas*, *Salmalis*, *Kingsukas*, *Raktas Kuravas*, *Tinisas*, *Naktamalas*, sandal trees, *Syandanas*, *Hintalas*, *Tilakas* and *Nagas*. Behold, O Saumitri, many a beautiful and blossoming tree growing on the banks of Pampā and gnarled by creepers having flowery tips. Like unto inebriate damsels, these creepers are embracing the trees, hard by, having their branches tossed by the wind. The breeze, delighted with various tastes is passing from tree to tree, mountain to mountain and forest to forest. Some fragrant trees, covered with flowers and some with buds, appear beautifully green. Saying, 'this is sweet', 'this is pleasant' and 'this is full-blown,' the attached bees are falling to the trees. And rising again they are approaching the other trees growing on the banks of Pampā. This forest-land, strewn with flowers dropping spontaneously from the trees like unto a bed sheet, hath become pleasant. O Saumitri, the mountainous levels variegated with flowers, are appearing like unto beds. Behold O Saumitri, the origination of flowers in the trees at the expiry of the winter. The trees as if vieing with each other, have blossomed in this season of flowers. The trees, O Lakshmana, with bees

humming around and with flowery branches are as if welcoming each other. This swan, hath been sporting with its mate in the lucid water of Pampā exciting my amour. Truly does this lake like unto Mandākini itself, deserve the accomplishments that are known all over the world. O best of Raghus, I do not desire Ayodhya or the dignity of Indra if that chaste Sitā be found here and if I can live with her. I shall renounce all desires and thoughts if I can sport with her in this picturesque and green forest-land. These trees, clothed in diverse flowery attires, have been exciting my thought in this forest, who have been deprived of my dear one. O Saumitri, behold this Pampā of cool water, enveloped on all sides with lotuses, and frequented by *Chakrabakas, Karandavas, Chraunchas, Plabas* and high deer. Its beauty hath been further enhanced by the birds caroling. Diverse delighted birds have been exciting my passion, reminding me of my dear spouse, of blameless countenance, having a moon-like face and eyes resembling lotus-petals. Behold on the yonder mountainous expanse of various colors, stags sporting with hinds and myself on the other hand forsaken by Vaidehi having eyes resembling those of an antelope. These deer ranging hither and thither have been distressing my soul. It is then only that I shall attain to mental quietitude if I can behold Sitā on this charming mountainous expanse filled with birds and deer. It is then that I shall draw my vital breath, O Saumitri, if Vaidehi, of slender waist, with me, enjoyeth the fine breeze of Pampā dispersing the fragrance of lotuses and *Saugandhikas* and ever assuaging grief. Blessed are they, O Lakshmana who enjoy this wild breeze of Pampā. How hath that exquisitely fine daughter of Janaka, my beloved spouse, having eyes resembling lotus-petals, brought under the control of another person, been living forsaken by me? What shall I speak unto that virtuous, truthful king Janaka when he shall interrogate me about Sitā's welfare in an assembly? Where is that Sitā now

who followed me in the track of virtue, who am unfortunate and have been exiled unto woods by my Sire? How shall I keep up (my being) being poorly, O Lakshmana, being forsaken by that Sitā who followed me, deprived of kingdom and sense? My heart is sinking not beholding her fine spotless countenance, having eyes resembling lotuses and smelling sweet. When shall I hear again O Lakshmana, the sweet incomparable and auspicious accents of Vaidehi, intervened by smiles and couched in an elegant and easy style? That chaste and exquisitely fine damsel even when afflicted in the woods used to welcome me under the influence of Cupid as if she were delighted and had her sorrows removed. O son of a king, what shall I speak unto Kauçalya in Ayodhya when she will ask me of her high-souled daughter-in-law's welfare and whereabouts? Do thou proceed, O Lakshmaṇa, and join Bharata gifted with fraternal affection. I am incapable of living any more without that daughter of Janaka." Thereupon Lakshmana addressed unto the high-souled Rāma who was thus bewailing like one helpless with the following pregnant and immutable words. "Forsake thy grief, O Rāma. May good betide thee. Do not grieve O best of men. Even the sinless persons lose their sense when they are afflicted with grief. Remembering the grief consequent on separation do thou forsake thy attachment unto thy dear one. Out of an excess of oil even the wick burneth itself. O worshipful one, even if he hideth himself in the region under the earth or in a darker quarter, Ravana shall not be able to draw his breath. Do thou procure information about that vicious-souled Rākshasa; either he shall give up Sitā or meet with destruction. Unless he gives back Sitā, forsooth I shall kill him even if he enters with her into Diti's womb. Do thou, console thyself and renounce thy poorliness of mind, O worshipful one. Without sufficient endeavours even men of energy do not regain their lost ends. O worshipful one mighty is the

course of energy. And than this there is no greater power on earth. And there is nothing unattainable in this world to one gifted with energy. Persons endowed with zeal do never wear away in their actions. And resorting to this energy only that we shall regain Jānaki. Do thou not percieve that thou art high-souled and highly educated ? And leaving behind grief do thou forsake thy amorous madness." Being thus accosted by Lakshmana, Rāma having his mind stricken with sorrow, attained to mental quietitude renouncing grief and dolour. Thereupon Rāma, of unimaginable prowess, passed slowly by the pleasant and charming Pampā with banks girt with trees shaken by the wind.

Thereupon the high-souled Rāma, stricken with grief passed along beholding the forest-land, fountains, caves and revolving aside (the pregnant words of Lakshmana). And the high-souled Lakshmana, of unagitated mind, intent upon Rāma's welfare and wending like unto an infuriated elephant, cheered him up by means of moral and heroic counsels. Beholding their countenances passing strange, that mighty chief, of monkeys, while ranging near the mount Rishyamuka, became highly terrified and motionless. Observing them range there, that high-souled monkey, wending slowly like unto an elephant and stricken with fear and grief, became exceedingly sorry. Espying the highly powerful Rāma and Lakshmana there, monkeys, terrified, entered into that holy and pleasant asylum, a worthy refuge and having its inside always frequented by them.

SECTION II.

BEHOLDING those two high-souled brothers Rāma and Lakshmana, heroic and with great scimitars in their hands, Sugriva became terrified. That best of monkeys, of a disturbed mind, cast his looks around and could not stand (patiently) at any place. Beholding those two of great prowess he could not make up his mind to remain there and the heart of that terrified monkey, sank. Pondering over what is more and what is less important the virtuous-souled Sugriva became highly anxious along with that monkey-herd. Beholding Rāma and Lakshmana, Sugriva, the king of monkeys, greatly exercised with anxiety spake unto his counsellors, saying—"Forsooth, these two heroes, in false guises and wearing bark, despatched by Vali, have come here traversing the forest stronghold." Beholding these two mighty archers the counsellors of Sugriva, quitting that mountainous expanse proceeded to another best of hills. Thereupon proceeding quickly the commanders of various monkey herds stood encircling the king of monkeys and the chief of leaders. The monkeys thus sharing in the misery and happiness (of their chief) proceeded jumping from hill to hill shaking the summits thereof, with the velocity (of their persons). Thereupon those mighty monkeys, jumping, broke down the flowery trees of that stronghold. Those best of monkeys, springing all around that mighty hill, proceeded terrifying the deer, the wild cats and the tigers. Stationed on that best of mountains the ministers of Sugriva, coming in the front of that monkey-chief, stood with clasped palms. Thereupon Hanumān, skilled in speech, spake unto Sugriva, terrified and afraid of Vali's wicked wiles, saying:—"Let all the monkeys renounce Vali's fear; in this best of mountains, Malaya—there is no fear of him. I do not behold, O best of

monkeys, that wicked Vali of terrible looks, afraid of whom thou hast fled away and for whom thou art anxious. I do not observe here, O gentle one, the wicked-souled Vāli, thy elder brother of impious actions and whom thou dost fear and I do not percieve any terror proceeding from him. O monkey-chief, truly manifest is thy monkey-hood and it is through thy light-heartedness that thou art incapable of fixing thy soul. Gifted with intellect and knowledge do thou perform all by means of gestures. A king void of sense cannot govern all creatures." Hearing those pregnant words of Hanumān,Sugriva said in better accents—"Who is not terified beholding those two mighty armed heroes, having expansive eyes, with bows, arrow, and daggers in their hands like unto two sons of a celestial? Methinks these two best of men have been despatched by Vali. Kings have many friends. And it is not proper for me to place confidence in them. People should know that enemies, always treacherous by nature, range under false guises. And those foes, availing of their credulity, bring about their destruction whenever opportunity presents itself. Vali is eminently expert in despatching business. Monarchs, cognizant of many a wily expedient, bring about others' destruction. It is proper to discern them by means of disguised spies. O monkey, do thou proceed under a false guise and come by their intentions, examining them aright by their countenances, gestures and words. Do thou ascertain their intention. If dost thou find them delighted, secure their confidence in my favour, by eulogizing me again and again and giving out unto them my views. O best of monkeys,do thou ask them why they have entered this forest, if thou dost perceive that these two archers are pure-souled. Do thou determine the fairness and unfairness of their purpose by means of their gestures and conversation." Being commanded by that chief of monkeys, the son of Māruta purposed to approach Rāma and Lakshmana. Assenting to the words of the terrified and unconquerable Sugriva

and saying 'Be it so,' Hanumān, the high-souled monkey proceeded where the heroic Rāma was with Lakshmana.

SECTION III.

UNDERSTANDING the words of the high-souled Sugriva, Hanuman, proceeded, springing, from the mount Rishyamuka, towards the descendants of Raghu. Thereupon renouncing his monkey shape, the son of Māruta, not confiding in them, assumed the semblance of a mendicant. Approaching them humbly, Hanumān paid obeisance unto them. And he eulogized them truly in words, sweet and pleasant. Greeting duly those two heroes, having truth for their prowess, that best of monkeys addressed them in sweet accents in consonance with Sugriva's instructions. "Ye are ascetics of celebrated austerities, resembling the Rājarshis and celestials and best of Brahmacharis, why have ye come here causing fear unto these deer and other wild animals of the forest? Surveying around the trees grown on the banks of Pampā, ye have enhanced the beauty of this lake of auspicious water. Who are ye two youthful figures of mighty arms, wearing bark, patient, sighing and troubling these wild animals? Heroic, of leonine looks, gifted with mighty strength and prowess, slayers of foes, and holding a bow like unto that of Sakra; graceful, of a pleasant countenance, of prowess like unto a mighty bull, having hands resembling the trunks of elephants, effulgent, great among men, youthful, beautifying this chief of mountains with the effulgence of your persons, worthy of having kingdoms, and like unto celestials, why have ye come here? Having eyes resembling lotus-petals, heroic, wearing matted locks, resembling each other, have ye come here from the celestial region? Verily the Sun and the Moon have come down to the earth of their own accord.

Of spacious breast, heroic, having leonine shoulders, gifted with high energy, stout like unto plump bulls and human albeit looking like celestials, why are not your long, round arms, resembling *Paridhas* and deserving all ornaments adorned ? Methinks ye two are perfectly able to protect this entire earth, filled with forests and oceans, and intersected by the mountains Vindhya and Meru. These thy painted and smooth bows appear like unto the thunder-bolts of Indra adorned with gold. And these beautiful quivers are filled to the brim with sharpened and deadly shafts like unto flaming fire and serpents. And these two daggers, of mighty proportions, furnished with burning gold, appear like unto serpents, let loose. Why do ye not answer me accosting you thus ? A certain heroic and virtuous monkey-chief, by name Sugriva, hath been journeying on this earth, distressed at heart, being driven away by his brother. I have come here being despatched by that high-souled Sugriva—my name is Hanumān, the foremost of monkeys. That virtuous-souled Sugriva desires to make friends with you. And know me to be his counsellor—a monkey, the son of *Pavana*, ranging every where at my will, coming here, under the guise of a mendicant, from the mount Rishymuka, for the welfare of Sugriva.'' Having addressed thus those two heroes—Rāma and Lakshmana, Hanuman, conversant with words and skilled in speech, did not speak again. Hearing those words, the effulgent Rāma, with a delighted countenance, spake unto his younger brother, Lakshmana—sitting by him. "He is the counsellor of the high-souled Sugriva, the lord of monkeys and hath approached me, soliciting my friendship in his (Sugriva's) favour. Do thou welcome, with pleasant words, O Saumitri, this monkey—Sugriva's minister, the subduer of foes, affectionate and skilled in speech. None can speak thus who hath not mastered the *Rig-veda,* borne well the *Yajur-veda* and acquainted himself thoroughly with the *Shyam-veda.* Forsooth he hath studied well all the Grammars, for he hath

not used a single inelegant word though he hath addressed me with a number of them. And no defect was perceived on his countenance, eyes, forehead, brows or on any of his limbs. His words,—few, beyond all suspicion, pleasant, and uttered in a mild tone,—came out readily of his throat and breast. He has uttered accents, wonderful, ready, accomplished, auspicious and captivating. Whose heart is not moved by these wonderful words, proceeding (from heart, throat and brain)? Even an enemy, who hath his sword uplifted, (is moved). O sinless one, how doth that monarch accomplish his objects who hath not got such a messenger? Indeed whose emissaries are so accomplished, all his missions are fulfilled only by virtue of their words." Thus addressed, Saumitri, skilled in speech, welcomed that monkey—Sugriva's counsellor and son of Pavana. "O learned one! We knew well the accomplishments of the high-souled Sugriva. We shall find out that king of monkey herds. O Hanumān, O best of monkeys, we shall go by whatever thou shalt say, under the instructions of Sugriva." Hearing these skillful words, that son of Pavana, delighted, revolving within him the means for Sugriva's conquest, purposed to bring about a friendly union between them.

SECTION IV.



HEARING those words (of Rāma) and learning his amicable feeling (in relation to Sugriva) as also, seeing that Rāma was willing to assist Sugriva, Hanumān, getting exceedingly delighted, remembered Sugriva. "Since this one of successful acts hath been come by and also this business is in hand, the high-souled Sugriva will most probably obtain the monarchy." Then transported with joy, that foremost of monkeys, Hanumān, in these words, replied unto Rāma, deft

in speech, saying, "Why is it, that accompanied with thy younger brother, hast thou come to this dense and trackless forest, garnished with the wood-lands of Pampā, and filled with various kinds of ferocious beasts?" Hearing those words of his, Lakshmana, directed by Rāma, informed (Hanumân) of all about Rāma, the son of Daçaratha. "There was a king named Daçaratha. Possessed of effulgence, and attached unto righteousness, he, in consonance with his proper duties, for aye, governed the four orders. He hath no hater; nor doth he hate any one. And in relation to all creatures he was like another great-father. And he celebrated *Agnishtoma* and other sacrifices with presents (to Brāhmanas). This one is his eldest son, named Rāma, famous among men. He is the refuge of all creatures, and competent to carry out the injunctions of his father. The eldest son of Daçaratha, he is foremost of all his sons in merit. He bears marks of royalty, and hath the prosperity of a kingdom. Deprived of his kingdom, in company with myself, he hath come hither with the view of dwelling in this wood. And, O highly exalted one, this one of subdued senses is followed by his wife Sitā even as at the decline of day the exceedingly effulgent Sun is followed by (his spouse) Splendour. I am the younger brother of this one endeued with gratitude and of various lore. Subdued by his virtues, I, Lakshmana by name, have dedicated myself to his service. Worthy of happiness, homage, and intent upon the welfare of all beings, deprived of wealth and living in the forest, he hath his wife carried off by a Rākshasa, wearing shapes at will. Nor have we yet (been able) to ascertain who is that Rākshasa that hath carried off his wife. A son of Diti named Danu, had, by virtue of an imprecation, undergone Rākshasa-hood. He it is who had related unto us all about the capable Sugriva.—"That exceedingly puissant one shall have a knowledge of the ravisher of thy wife?" Having said this, Danu beaming (with a halo) went to heaven. Thus have I related unto thee

all as it fell out. Both Rāma and myself have saught the shelter of Sugriva. Having given away profuse wealth and attained high fame, this one who formerly was the lord of the worlds, now wishes to make Sugriva his master. That one attached unto virtue, that refuge (of all)—the son of that shelter (of all beings) hath come under the protection of Sugriva. That spiritual guide, who ere now was worthy of being the shelter (of all) and who (actually) was the refuge (of all creatures)—Rāghava, hath saught the shelter of Sugriva. That Rāma in whose happiness and favor the subjects found their felicity, seeketh the good graces of Sugriva. Famed over the three worlds, the eldest son of that monarch who had always and for aye honored all the kings of the earth crowned with every virtue,—viz. Rāma, hath sought the protection of Sugriva, lord of monkeys. On Rāma being overwhelmed with sorrow, tried by grief, and having come under his refuge, it behoveth Sugriva along with the leaders of bands to show favor unto Rāma?' When Sumitrā's son shedding tears had spoken thus, that one skilled in speech, Hanumān, answered in these words, 'Persons of such a stamp, endeued with understanding, of controlled anger and subdued senses, should be seen by the master of monkeys; and such come within one's ken through blessed luck. He also hath been driven out of his kingdom, and hath incurred the hostility of Vāli. And his wife torn away from him, he dwelleth in this wood, in fear, having been exceedingly harassed by his brother. That son of the Sun, Sugriva, along with us, will help thee in seeking out Sitā.' Having said these sweet and hurried words, Hanumān said unto Rāghava, 'I will (now) repair unto Sugriva.' When Hanumān had said this, the righteous Lakshmana duly paying homage unto the former, addressed Rāghava, saying, 'From the glad way in which this son of the god of the wind is speaking, it appears that he also seeks thy service; and, arriving (at this region) thou also, Rāghava, hast reaped success. He

speaketh openly with a delightful light in his countenance; and cheerfulness. (It seems) that the heroic Hanumān, son unto the God of wind doth not speak anything that is false.' Then that vastly wise one Hanumān the son of the wind god departed, taking with him the heroic descendants of Rāghu, for (presenting them) unto the monarch of monkeys. Renouncing the guise of a beggar, and assuming the form of a monkey, that foremost of monkeys went away, placing those heroes on his back. And then the heroic monkey, the son of the wind-god, of wide fame, and great prowess, with his mind perfectly pure, considering himself as crowned with success, and experiencing exceeding delight, arrived at that best of mountains in company with Rāma and Lakshmana.

SECTION V.

HAVING departed from Rishyamuka, and arrived at the Malaya hill, Hanumān informed the king of monkeys of (the arrival of) the descendants of Raghu. "O exceedingly wise one, this one that hath come here is Rāma having truth for his prowess. This is Rāma having truth for his prowess, in company with his brother, Lakshmana. Rāma the son of Daçaratha, is born in the race of the Ikshwākus. Ever doing the will of his sire, he has been sent hither, in order that his father's verity may stand in tact. Rāma, who hath come to the forest, is the son of him who hath propitiated Fire with *Râjasuyas* and horse sacrifices,—dispensing Dakshinas and kine by hundreds and thousands—and who hath governed the earth by asceticism and truthful speech. His son Rāma hath come to the forest through a woman. While that high-souled one having his senses under control was dwelling in the woods, his wife was carried off by

Rāvana; and he (Rāma) hath (in consequence) sought thy protection. Do thou, granting an interview unto the brothers Rāma and Lakshmana—both of them worthy of homage—who are eager for thy friendship, receive them respectfully." Hearing Hanumān's words, Sugriva—lord of monkeys, becoming visible (at his will), gladly spake unto Rāghava, "sir, you are versed in morality, and bear love towards all. The son of the wind-god hath faithfully described your virtues unto me. That you, O lord, are anxious to contract friendship with me who am a monkey does me honor and is my gain. If you relish friendship with me, do you take this stretched arm and my hand with yours,—and bind yourself fast with a vow." Hearing these sweet words of Sugriva, (Rāma) exceedingly delighted, pressed Sugriva's hand with his. And contracting friendship with Sugriva, Rāma experiencing great joy embraced him warmly. Then that subduer of foes, Hanumān, leaving off the guise of a beggar, in his native shape produced a fire with two pieces of wood. Then worshipping that flaming fire with flowers, he, well pleased, carefully placed it between them (Rāma and Sugriva.) Then Sugriva and Rāghava went round the fire; and (thus) they were fastened in friendship. And with delighted hearts, both of them—the monkey and Rāghava began to gaze at each other, yet they did not feel satiated. "Thou art the friend of my heart. Our happiness and misery are common,"—Sugriva, rejoicing greatly, said these words unto Rāghava. Then spreading a beautifully blossoming spray of Sāla, full of foliage, Sugriva made an awning and sat down with Rāghava. Hanumān, the son of the wind-god with great joy gave unto Lakshmana a bough of a sandal tree, plentifully blossoming. Next Sugriva, feeling high rapture, with his eyes expanded with joy, answered Rāma blandly in sweet words, saying, "Oppressed have I been, O Rāma; and here am always afflicted with fear. Deprived of my wife, I have, agitated with apprehension,

sought refuge in this dense wilderness. I am afflicted with fright, and worried by fear, with my senses bewildered in this wood. Wronged have I been by Vāli, my brother; and I have incurred his hostility, O Rāghava. And, O exalted one, do thou dispell the fear of me, who am tormented with fear on account of Vāli. And, O Kākutstha, it behoves thee so to act that I may not become subject to fear." Thus addressed, the powerful Kākutstha, knowing righteousness, and devoted to virtue, answered Sugriva, smiling, "O mighty monkey, that the outcome of amity is good offices I am well aware of. I will slay that captôr of thy wife Vāli. These infallible sharpened shafts of mine, resembling the sun, feathered with the plumes of the Kanka, like unto the thunderbolt of the great Indra, having sharp heads and even knots, like infuriated serpents,—being let go with vehemence, shall alight upon the impious Vāli. Do thou today behold Vāli slain with sharpened shafts, resembling venomous snakes,—like unto a torn hill lying on the ground." Hearing those words of Rāghava fraught with his welfare, Sugriva supremely rejoiced, said these words, informed with rapture, "Thou hero! Thou lion among men! by thy grace shall I obtain both my beloved and my monarchy. O God among men, do thou so deal with that foe, my elder brother, that he may not again wrong me." The left eyes of Sitā, the lord of apes, and night rangers,—respectively like the lotus, gold, and flaming fire, throbbed when the friendship between Rāma and Sugriva was contracted.

SECTION VI.

well pleased again addressed Rāghava, the son of Raghu, saying, "O Rāma, this servant of thine, foremost of my counsellors, Hanumān, hath related (unto me), the reason of thy arrival in this lone forest. Thy wife, Maithili, daughter unto Janaka, separated from thee as well as the intelligent Lakshmana, and weeping (in consequence) was carried off by a Rāksha. Seeing for opportunities of doing mischief that Rāksha, having slain Jatāyu, hath caused unto thee the grief that comes of separation from one's wife. But thou wilt soon be relieved from the sorrow that comes of separation from one's wife. Her will I bring like unto the ravished Devaçruti. O repressor of foes, whether she be in the nether regions or under the sky, I will, bringing thy wife, make her over unto thee. O Rāghava, know my words to be true. O mighty-armed one, like unto poison, thy wife is incapable of being digested even by the gods and Asuras with Indra (at their head). O mighty-armed one, leave off sorrow, I will bring back thy beloved. From guess I find that it was doubtless Mithila's daughter whom I saw when she was being carried away by that Rāksha of terrific deeds. She was crying, 'Rāma, Rāma, Lakshmana, Lakshmana,' and in the lap of Rāvana she looked like the wife of the Snake-chief. Seeing me along with my four counsellors stationed at the hill, she dropped down her scarf and her ornaments. All these, O Rāghava, I have taken and kept (with me). I will bring them. It behoveth thee to recognise them." Thereupon Rāma spoke unto the sweet-speeched Sugriva, 'Bring (them), at once, my friend. Why dost thou tarry?' Having been thus addressed, Sugriva swiftly entered a deep cavern in the mountain, with the view of doing what was dear unto Rāghava. Then taking the scarf as well as the ornaments.

"Look at this," (Saying this) the monkey held them before Rāma. And taking the sheet and the ornaments, (Rāma) had his eyes filled with tears, like the moon covered by the dew. And from affection for Sitā, (Rāma,) his eyes filled with tears, deprived of patience, fell down to the ground. And placing the elegant ornaments on his bosom, he sighed again and again, like an enraged serpent in a hole. And seeing Sumitrā's son at his side, Rāma shedding ceaseless tears, began to lament piteously, "O Lakshmana, behold this scarf and these ornaments which Vaidehi, while being carried away, let fall from her person to the earth. Surely Sitā, while being ravished, let these fall on a sward, for these remain as before." Thus accosted, Lakshmana spoke, saying, "I do not know her bracelets; I do not know her ear-rings. But I know full well her bangles on account of my always bowing down unto her feet." Thereupon Rāghava said these words unto Sugriva, "Tell me, O Sugriva, at what place didst thou see Sitā, while she, dear unto me as life, was taken away by the fierce-looking Rākshasa? And where doth that Rāksha, who hath brought on this high peril, and for whom I will slay all the Rākshasas, live? He, that hath carried off Mithila's daughter, and roused my wrath, hath certainly for his own end, opened the door of death. Tell me all about that ranger of the night, that deceitfully hath carried away my dearest wife from the forest. My foe, O lord of monkey, will I to-day send to the neighbourhood of Yāma."

SECTION VII.

THUS addressed by the aggrieved Rāma, the monkey, Sugriva, his accents obstructed by vapour and his eyes filled with tears, said with joined hands, "I do not know the hidden abode of that exceedingly wicked Rākshasa,—nor do I know

his heroism and prowess, or the lineage of that one sprung from a vicious race. O vanquisher of foes, leave off sorrowing. I promise unto thee truly, I will exert so that thou mayst obtain Maithili. Slaying Rāvana with his hosts, and putting forth my manliness capable of pleasing others, I will speedily act so that thou mayst be pleased. Do not be overwhelmed with grief: summon the fortitude that is in thee. Such lightness of sense doth not become persons like thee. I also have experienced mighty disaster arising out of separation from my wife; but I do not weep in this wise,—nor do I forsake my fortitude. A despicable monkey as I am, I do not grieve for her,—and what again shall I say of one that is magnanimous, endued with meekness and firmness, and great? It behoveth thee to restrain thy falling tears by patience. It behoveth thee not to resign that patience which is the dignity of persons possessed of the quality of goodness. Persons endued with firmness of understanding by help of their intellect, do not in calamity consequent on separation from dear ones, or on the occasion of loss of wealth, or of fear arising from thieves, wild beasts, &c., or of loss of life itself, lose their self-possession. He that is senseless as well as he that suffers himself to be overwhelmed with grief, losing all control over self, drown themselves in sorrow like a boat bearing a heavy load in water. I soothe thee from the love I bear towards thee. Do thou have recourse to manliness. It doth not behove thee to let grief overcome thee. Those that indulge in sorrow, know no happiness; and their virtue* goeth out of them. Therefore it behoveth thee not to grieve. The life even of him that is mastered by sorrow is in jeopardy. Therefore, thou foremost of monarchs, leave off that grief. Do thou entirely have recourse to fortitude. In the spirit of a friend I tell what is for thy good: I do not instruct thee. Honor the amity I bear towards thee. It behoveth thee

* In the sense of energy.—T.

not to weep." Thus sweetly consoled by Sugriva, Rāghava with the end of his cloth wiped his face tarnished with tears. And after that lord, Kākutstha, had recovered his natural state through the words of Sugriva, he embraced Sugriva and addressed him, saying, "O Sugriva, that which, pleasing and profitable, proper and fit, ought to be done by a friend, hath been done by thee. Solicited by thee, I have, O friend, regained my natural tone of mind. Such a friend is rare, specially at such a time. But thou shouldst strive to trace Maithili as well as bring about the destruction of that fierce Rākshasa, the impious Rāvana. Do thou also without reserve say what I shall have to do for thee. Like corn sown in a fertile field in the rainy season, every concern of thine shall attain success. O best of monkeys, do thou verily consider as true the words that I have uttered through affection. Falsehoods have I never spoken before, nor will I ever say one (in future). This I promise to thee. I swear by truth itself." Hearing Rāghava's words, and in special his promise, Sugriva felt exceedingly delighted along with this monkey ministers. Thus fast bound in friendship, the man and the monkey conversed with each other about (topics) which each thought fit, connected with their joys and griefs. Hearing the words of that illustrious monarch of kings, that hero—greatest of monkeys—considered and felt in his heart as if his work had already been accomplished.

SECTION VIII.

., rejoiced at the words of Rāma, said unto that hero, the elder brother of Lakshmana, who was well pleased. "I am, without doubt, worthy of being favored by the gods, since thou accomplished and furnished with virtues art my friend. By thy help, O Rāma, one can, O sinless one,

obtain the kingdom of the celestials,—what is to be said of one's kingdom, O lord? I, who have, in the presence of Fire, gained for my friend (thee) sprung from the Rāghava race, am, O Rāghava worthy of being honored by my friends and relations. Thou also shalt by and by learn that I am a fit friend for thee; but I can not speak unto thee of the qualities that abide in me. O free one, the felicity of high-souled and self-governed friends like thee abounds and is enduring. Pious friends look upon the silver, and gold, and the elegant ornaments of pious friends as common property. Whether rich or poor, happy or miserable, good or bad, a friend is the greatest refuge (of his friend). Witnessing such affection, people can, O sinless one, forsake wealth, comfort, and even their native land for the sake of their friends." Thereat the graceful Rāma, in front of the intelligent Lakshmana resembling Vāsava, said unto Sugriva of a pleasing presence, —"It is even so." The next day seeing Rāma as well as the mighty Lakshmana seated on the ground, Sugriva briskly cast his eyes about the forest. And hard by that lord of monkeys discovered a *Sâla* tree, bearing a few beautiful blossoms, with its wealth of foliage, decked by black bees. Thereat tearing off a beautiful bough full of leaves, Sugriva spread it (on the earth), and then sat down with Rāghava. And seeing them seated, Hanumān breaking off a branch of *Sâla*, humbly made Lakshmana sit down. Seeing Rāma seated at his ease in that best of mountains abounding in *Sâla* flowers, and cheerful like the ocean, Sugriva from love spoke unto Rāma sweet and excellent words, of which the letters vibrated with delight. "Wronged by my brother, I deprived of my wife and exceedingly distressed, and exercised with fear, live in this foremost of mountains, Rishyamuka. And, O Rāghava, my senses wildered, having been oppressed by Vāli, and having incurred his enmity, I am afflicted with fear, and tormented with fright. O thou, that removest the fear of all creatures, it behoveth thee who am tormented by fear

and am helpless, to extend thy favor unto me." Thus accosted, that ever energetic one knowing righteousness and devoted to it, Kākutstha, smiling, said unto Sugriva, "Benefits make friends, while injuries denote enemies. Even this very day will I slay him that hath deprived thee of thy wife. O exalted one, these feathered shafts of exceeding energy, sprung from the Kārtikeya forest, decked with gold, furnished with the plumes of the Kanka, resembling the thunderbolt of the great Indra, having smooth knots, and sharp heads, are like enraged serpents. Thou shalt behold thy brother and enemy, who is named Vāli slain by my shafts, and lying like a dislodged hill." Hearing Rāghava's words, Sugriva—lord of hosts—felt excess of joy and exclaimed, "Excellent well! Excellent well!" "O Rāma, overwhelmed am I by grief. Thou art the succour of those afflicted with sorrow. Having made thee my friend, I express to thee my grief. I have, in the presence of Fire by giving thee my hand, made thee my friend. Thou art dearer unto me than life itself. This I swear unto thee by Truth. Having made thee my friend, I inspired with confidence am unbosoming myself to thee. The sorrow, that is in my heart, is constantly enfeebling my mind." Having proceeded thus far, he, his eyes filled with tears and his words faltering because of vapour, could not speak aloud. And Sugriva suddenly restrained, before Rāma, the force of tears, like unto the tide of a river. And having restrained his tears and wiped his fair eyes, that energetic one, sighing heavily, again went on,—"Formerly, O Rāma, I was deprived of my kingdom and reproached in harsh language by the strong Vāli. And he also took away my wife dearer unto me than life; and my friends have been imprisoned and been bound. That wicked wight, O Rāghava, seeks my life. Many monkeys commissioned by him have been slain by me. It was, O Rāghava, in consequence of this fear that when I (first) saw thee, I did not come out. This is all the fear that oppresses me. My adherents are

only these headed by Hanumān. It is for this that although reduced to the greatest straits I have been able to preserve my life. These affectionate apes protect me on all sides. They go when I go, and stay when I stay. Why should I expatiate? In brief, Vāli my elder brother, famed for his prowess, is my foe. Even by his death my present pain would be removed. Both my life and my happiness are bound up with his death. I have, O Rāma, communicated unto thee, the way in which my grief might be removed. Whether in joy or in sorrow, a friend is the refuge of his friend." Hearing these words, Rāma said unto Sugriva, "What for arose hostility between thyself and Vāli? I wish to hear this (related) faithfully. Having learnt the cause of your hostility, and ascertained your strength and weakness, I will, O monkey, understanding the irritation that hath ensued, compass thy happiness. Great is my wrath, on hearing thee disgraced; and like a downpour in the rainy season my ire increases, shaking my very heart. Do thou cheerfully and confidingly speak while I fix the string to my bow. As soon as my shaft is off, thy foe is beaten." Thus addressed by the high-souled Kākutstha, Sugriva, along with the four (other) monkeys, experienced exceeding delight. Then with a cheerful countenance, Sugriva began to unfold unto Lakshmana's elder brother the cause of their hostility.

SECTION IX.

"MY elder brother named Vāli—destroyer of foes, was formerly highly honored both by my father and myself. At the death of our father, the counsellors, saying,—'This is the eldest son', made him, who was well loved (of all), lord of the monkeys in the kingdom. While he was governing the kingdom which had belonged to his father and grand-father,

I, at all times, in humiliation, remained like a servant. There was one endued with energy, named Māyāvi. He was the eldest son of Dunduvi. Formerly there arose a mighty hostility between himself and Vāli. And it came to pass that one night when all had fallen asleep, (Māyāvi) coming to Kishkindhā, began to emit roars in great wrath, and challenged Vāli to an encounter. My brother, who was fast asleep, hearing those dreadful yells, could not bear them; but at once rushed out vehemently. And as he rushed out in wrath, for the purpose of slaying that foremost of Asuras, he was opposed by his wives as well as myself, who humbled himself before him. But moving them aside, that exceedingly powerful one sallied out. Thereupon out of affection I also went out with Vāli. And seeing my brorher and me present from a distance, the Asura, seized with a panic, fled with speed. And as he was rushing on in fear and when we had proceeded further, the moon arising, discovered the way. And the Asura, coming by a capacious and impregnable hole covered with grass (on the surface), entered it amain; and we remained there. Seeing his enemy enter the hole, Vāli, overcome by anger, and with his senses agitated, spoke unto me, saying, "Do thou, O Sugriva, carefully stay at the mouth of the hole, while I entering in, slay my foe in battle." Hearing his speech, that subduer of foes was besought by me (for permission to enter the cave along with him). But making me swear by touching his feet he entered the cave. And after he had entered the cave, and as I remained at its mouth, a space of over a complete year rolled away. And seized with sorrow (I reflected), 'As I do not see my brother, he must be lost'—and my mind was alarmed, apprehending his death. After a long time, I saw frothy blood issuing from the cave. Thereat I was greatly aggrieved. And roars of Asuras also reached my ears; but I could not hear the cries of my superior, engaged in conflict. And from these signs concluding my

brother to be slain, I, closing the mouth of the cavern with a crag, huge as a hill, and afflicted with grief, after performing his watery rites, came (back) to Kishkindhâ, O my friend. And although I carefully concealed (the matter), the counsellers heard it all. There they, assembled together, installed me (in the kingdom). And, as I was ruling the kingdom with justice, it came to pass that after having slain his foe, the Dânava, that monkey (Vâli) came to Kishkindhâ. Then seeing me installed, he, with his eyes reddened in wrath, slaying my counsellors, spoke harsh words to me. And although I was capable of chastising him, yet my mind influenced by a sense of my brother's dignity, did not incline towards that sin. Having slain his foe, he then entered his city; and I, honoring that high-souled one, duly saluted him. He withal did not with a glad heart utter his benediction. And, O lord, I, bowing, touched his feet with my crown; yet from anger Vâli did not extend to me his grace."

SECTION X.

"THEN wishing for my welfare I strove to propitiate my angry brother, wrought up with wrath, who was seated (there). By good luck it is that thou hast come off safely; and that thou hast slain the foe. O thou that rejoicest the forlorn, thou art the only protector of me who am helpless. I hold this umbrella furnished with many ribs, resembling the moon risen; as well as this chowri containing hair,—do thou accept my service. O king, suffering greatly, I remained for a whole year at the mouth of the cave. And seeing blood issuing from the cave, I had my heart agitated with grief and my senses extremely overwhelmed. Then closing up the mouth of the cavern with a mountain summit, and returning from that place, I again came back to Kishkindhâ.

Seeing me enter in a dejected mood, the citizens and counsellors installed me, but it was not done with my will. Therefore it behoves thee to forgive me. Thou art the king, O worthy of honor; and I am, as before, ever (thy servant). I was entrusted with regal power in consequence of thy absence. This kingdom consisting of courtiers and citizens, remains now rid of its thorns. It was established in me as a trust. And I protected it as such. Do not get wroth, O mild one, O destroyer of foes. I beseech thee with bent head, and, O king, with joined hands. With the view of preventing any one to wish to conquer this kingdom vacant (of its ruler), the citizens and counsellors unanimously, by force, entrusted me with regal authority.'' As I said this softly, the monkey reproaching me, said unto me 'Fie on thee,' and censured me greatly. And bringing together the subjects and favorite counsellors, spoke unto me, before friends, highly improper words. 'Ye know that formerly one night the mighty Asura Māyāvi, getting enraged, challenged me (to a fight) desirous of an encounter with me. Hearing his speech I sallied out of the palace, and was followed by this horrible brother of mine. Thereat seeing me with one to assist me, and finding that we had come upon him, that mighty Asura, fled, seized with fear. And fleeing on, he (at length) swiftly entered a huge hole. Knowing that he had entered that dreadful and large cave, I spoke unto my brother of a crooked presence,—Without slaying (this Asura) I cannot return to the palace. Do thou wait at the mouth of the cave while I slay him. *This one is stationed here*—thinking thus, I entered that inaccessible cave. And as I searched (for the Asura), one entire year passed away. And that wicked wight who had roused my alarm in consequence of his disappearance, was (at length) slain by me in one day, along with his friends. Then as he emitted yells in the subterranean region, the cave was filled with his blood and it became difficult to come out of it. Having with ease slain my

powerful foe, I could not find the outlet of the cavern, its mouth having been closed. Then as I again and again cried "Sugriva, Sugriva," I became exceedingly sorry for not receiving any reply. Thereat I threw down the stone after striking it many times with my legs. Then coming out by its mouth, I have come to this city. Seeking my kingdom, the crafty Sugriva had shut me up there, forgetting fraternal love.' Saying this, that monkey, the shameless Vāli, exiled me with a single cloth on. O Rāghava, I have been discomfitted by him, and been deprived of my wife. And from fear of him, I have wandered over the whole earth having forest and seas. And aggrieved in consequence of my having been deprived of my wife, I have (at length) entered this best of mountains, Rishyamuka, which for a certain reason* is incapable of being approached by Vāli. Thus have I mentioned unto thee the great cause of this hostility, O Rāghava, innocent as I am, I have come by this mighty misfortune. O thou that inspirest the fear of all creatures, by chastising Vāli it behoveth thee to grant thy grace unto me, who am tormented with fear in connection with Vāli, O hero." Thus accosted, that energetic one knowing righteousness, smiling, began to address Sugriva in words fraught with morality. These sharpened shafts of mine, resembling the sun, and never missing, shall furiously fall upon the wicked Vāli. So long as thou dost not see that stealer of thy wife, so long only shall the impious Vāli of vile character, live. By what I myself feel, I see that thou hast sunk in a sea of sorrow. But I will deliver thee;- and thou shalt attain both thy wife as well as this kingdom. Hearing that speech of his, capable of enhancing joy and manliness, Sugriva overjoyed, spoke those words informed with high sense.

* In consequence of Matanga's curse.—T.

SECTION XI.

HEARING Râma's words capable of enhancing joy and manliness, Sugriva highly honored the former and extolled him, saying, "Enraged, thou, with thy sharp and flaming shafts, capable of piercing into the vitals, canst burn up the worlds, like the sun at the universal dissolution. Heedfully hearing from me of Vâli's strength, prowess and fortitude, do thou afterwards, ascertain what is fit. Before the sun rises, Vâli can easily range the ocean from west to east and from south to north. Ascending the tops of mountains, Vâli possessed of prowess throws up their summits, and then again swiftly holds them. And displaying his strength, Vâli vehemently crushes in the woods various stout trees. There was one assuming the shape of buffaloe named Dunduvi, resembling in splendour the summit of Kailaça. That one possessed of prowess had the strength of an hundred elephants. That wicked one of a gigantic body inflated by his prowess and blinded by the boon he had received once went to that lord of streams—the Sea. Passing beyond the Sea, with waves upon him,—and containing heaps of gems, he said unto the mighty deep—"Grant me battle." Thereat the righteous-souled and mighty Ocean arose and, O king, said these words unto that Asura, who had been urged by Death. O thou that art skilled in fight, I am not competent to offer thee fight; but listen to me who will tell thee who shall offer the fight. There is a monarch of mountains in a mighty forest, —the great refuge of asceticism, the worker of the weal (of all), an Asura, celebrated by the name of Himavân containing great cascades and furnished with many fountains and caves. He can compass thy incomparable pleasure. Concluding that the ocean was afraid, that foremost of Asuras, presented himself in the wood of Himavân, like a

shaft shot from a bow. Thereupon Dundhuvi began to throw down many white crags resembling the foremost of elephants; and sent up shouts. Then resembling white clouds, mild and possessed of a pleasing shape, Himavān, stationed on the summit, spoke, "O Dundhuvi, O thou that art attached to righteousness, it behoveth thee not to distress me. I am the refuge of all those ascetics who are not expert in military arts." Hearing those words of that intelligent lord of mountains Dundhuvi, with reddened eyes, said :—"Afraid of me and hence void of energy if thou art incapable of fighting with me, do thou name him who is ready to fight with me who am desirous of entering into conflict." Hearing these words the virtuous-souled Himavān, skilled in speech, spoke unto that great Asura, exercised with ire. "O greatly wise one, there lives in Kishkindhā, of incomparable beauty, the mighty and highly graceful monkey—the son of Sakra, by name Vāli. That mighty wise one, skilled in warfare, is capable of fighting with thee on equal terms like unto Namuchi with Vasava. Do thou speedily repair unto him if dost thou wish for a conflict. He is always expert in military exploits and is hard to repress." Hearing Himāvan's words, Dundhuvi, inflamed with ire, went to Kishkindhā—Vali's capital. Assuming the figure of a terrible buffaloe, with sharpened horns like unto a cloud big with water, ranging on the sky in the rainy season, and approaching the gate of Kishkindhā that highly powerful one set up a terrible roar, shaking the earth like unto the sound of a kettle-drum. Like unto an elephant he felled, out of haughtiness, the trees around, and rent the earth with his hoofs scraping it with his horns. Vāli was in the female-apartment at that time, and unable to bear the sound came out with his wives like unto the Moon with stars. Thereupon that lord of monkeys and other wild animals, spoke openly unto Dundhuvi, saying, "O Dundhuvi, obstructing this my city-gate, why dost thou set up a terrible roar? Dost thou know my mightv strength?

Do thou save thy own life." Hearing those words of that intelligent lord of monkeys, Dundhuvi, with reddened eyes spoke:—"O hero, it becometh thee not to speak thus before thy wives. Do thou enter into conflict with me and thy prowess shall be ascertained thereafter. Or I shall suppress my wrath for this night and do thou, O monkey, enjoy till the rise of the Sun. Embracing all the monkeys, inviting all thy friends, do thou, that art the lord of the monkey herds, honor them with gifts. Do thou survey Kiskindhā and make thy children kings. And do thou enjoy with thy wives—it is me that shall crush down thy pride. He, who destroyeth a person who is given up to drinking, reckless, emaciated and deprived of weapons, and one like thee, sunk in the abyss of voluptuousness, committeth the sin consequent upon the destruction of an embryo," Whereto replied Vāli, laughing, unto that wicked lord of Asuras, leaving aside all his wives, headed by Tārā. "If thou art not afraid of fighting, do not consider me as one given up to drinking only. Do thou regard this my attachment as a draught in this conflict, to be drunk by the heroes." Saying this, Vāli, taking his golden garland, conferred on him by his father Mahendra, addressed himself for the conflict. Holding him by the horns, Vāli, that lord of monkeys, setting up a terrible roar, hurled Dundhuvi resembling a mountain. And bellowing a thundering voice, Vāli crushed (him) down. And blood began to trickle down from the pores of his ears. Both of them desired to subdue each other—and thus there arose a terrible conflict between Vāli and Dundhuvi. Thereupon fought Vāli equalling Sakra in prowess, by fists knees, legs, stones and trees. And thus there was a skirmish between the monkey chief and the Asura. And in this conflict Asura's strength was greatly reduced, while that of Sakra's son was highly enhanced. Holding up Dundhuvi he threw him on the ground. And in that dreadful skirmish Dundhuvi was greatly reduced. And there was a profusion

of blood falling from the ears of that one crushed down. Thereupon that one of mighty arms fell down to the earth and breathed his last. And taking up with his arms that lifeless one, the mighty Vāli hurled him with great force at distance of a *yojana*. While thus thrown down by force, drops of blood, falling from his mouth, driven by the wind, fell upon the asylum of the great Saint Matanga. O great one, beholding the drops of blood there, the great ascetic, angered, thought within himself—"Who might be the author of this sprinkling of blood? Who is that wicked-souled, vicious-minded, stupid person, who hath all on a sudden sprinkled me with blood?" Saying this, that best of saints issued out (of the hermitage) and surveyed a lifeless buffalo lying on the earth,like unto a huge mountain. And apprehending by virtue of his asceticism that this hath been committed by a monkey, he imprecated a mighty curse on the perpetrator (of that iniquitous deed).—"He shall not enter here who hath spoiled the sanctity of my forest with showers of blood. And surely he shall be killed (on entering). Forsooth shall that wicked one cease to exist if he strideth within a *yojana* around my asylum, who hath felled these trees by throwing the body of the Asura. His counsellors or any one related to him, who shall resort to this my forest (shall meet with the self-same fate). They shall not live here; hearing this from me let them take their own ways. And even if they live here, forsooth, shall I curse them too. This my forest is being protected by me every day like unto my own son—and the monkeys are always used to destroy its leaves, trees and roots. Forgive them I to-day—but if I find any to-morrow, he shall be turned into stone for many thousand years." Hearing those words of the saint, the monkey herd issued out (of the forest). And beholding them (coming out of the forest) Vāli spoke—"Why have ye all—the dwellers of the Matanga forest approached me—Is it all well with you?" Thereupon they related unto Vāli, wearing a golden

garland, the cause of the Saint's curse by him and other monkeys. Hearing those words, Vāli approached that great ascetic and solicited him with folded hands. Disregarding him, the ascetic entered into his asylum and Vāli was overwhelmed with the fear of curse. O Lord of men, afraid of the curse that monkey chief purposed to repair unto the mount Rishyamuka. Knowing for certain, O Rāma, that he shall not enter this forest, I have been living here with my ministers, devoid of fear and grief. Here is the collection of Dundhuvi's bones, killed on account of his own haughtiness, resembling a huge mountain. These are the seven huge *Sala* trees, clothed in branches, which Vāli could simultaneously divest of leaves by virtue of his prowess. I have related unto thee, O Rāma, the incomparable prowess of his. Do thou tell me now, O hero, how canst thou destroy him in the conflict?" Unto Sugriva speaking thus, Lakshmana smiling replied:—"Performing what, shalt thou confide in (Rāma's ability) to destroy Vāli?" Thereupon Sugriva bespake him—"These seven *Sala* trees, before thee, the mighty Vāli, formerly pierced, all at a time, with one shaft. If Rāma can aim at one of these only with one arrow and if he can, O Lakshmana, throw the bones of this dead buffalo at a distance of two hundred bows—I shall consider Vāli slain." Having addressed Rāma thus, Sugriva, having blood-red eyes, thought aside for a moment and again spoke unto Kākuthstha:—"He is heroic and proud of his prowess—his heroism and strength are known all over the world. He is a mighty monkey and incapable of being repressed in a battle. His actions are such as are above the power of the celestials. Revolving them within myself and terrified I have repaired to this mount Rishyamuka. And thinking of that lord of monkeys, unconquerable and irrepressible I dare not leave this Rishyamuka. And exercised with fear and anxiety, therefore, I have been wandering in this mighty forest along with my devoted counsellors, headed

by Hanumān. And having secured in thee a worthy and sincere friend, O best of men, O thou that art loving unto thy friends, I have taken thy shelter like unto Himāvat himself. Cognizant am I of the prowess of my highly powerful and wicked brother, but I have never witnessed thine in a conflict, O Rāghava. I do not compare thee with Vāli, nor do I disregard or frighten thee—forsooth have I greatly been alarmed by his terrible actions. O Rāghava, thy words, patience and figure are the proofs of thy heroism—truly do they bespeak of thy valour like unto fire hidden by ashes." Hearing those words of the high-souled Sugriva, Rāma, smiling, spoke unto that monkey, saying—"O monkey, if thou dost not confide in my valour, soon shall I create thy confidence about my warlike abilities." Having thus addressed Sugriva and consoling him, the highly powerful Rāghava, of mighty arms—Lakshmana's elder brother, lifting up easily with his thumb the dried frame of that Asura—Dundhuvi—hurled it at a distance of ten *yoyanas*. Beholding that Asura's body thrown thus, Sugriva, again addressed unto the heroic Rāma, before Lakshmana and the monkey herd, the following pregnant words:—"Friend, formerly this body was wet and corpulent, and it was thrown with great difficulty by my brother Vāli, mad with voluptuousness. And O Rāghava, it is now divested of flesh and hence light like unto grass and consequently it has been hurled by thee with ease, O descendant of Raghu. And unable am I to ascertain who is the mightier? There is a good deal of difference, O Rāghava, between a body, wet and dried. There is still doubt, O worshipful one, which of you is the mightier? Truly shall thy strength be manifested in the piercing of one of these *Sala* trees. Having stringed thy bow like unto the trunk of an elephant and stretching it to thy ears, do thou shoot this mighty arrow. Doubt there is none that this arrow flung by thee shall bore this *Sala* tree. There is no need of discussion any more; do thou per-

form, O king, what dost thou think proper for me, contracted, as thou hast, friendship with me, with a solemn vow. Like unto the sun amongst the planets, like unto the Himālaya amongst the mountains, like unto the lion amongst the quadrupeds thou art the foremost of men in prowess."

SECTION XII.

HEARING those pleasant words of Sugriva, the highly effulgent Rāma, to create his confidence, took up his bow. That one, conferring honors upon others, holding his terrible bow and a shaft, darted it towards the *Sâla*, filling all the quarters with a sound. The arrow, clear as the gold itself, hurled by that one of mighty strength, perforating the trees, entered into the mountainous expanse and the sevenfold regions of the earth. And that shaft, gifted with wonderful velocity, piercing all the trees entered again into the quiver. Having beheld those seven trees bored by Rāma's arrow, that monkey chief attained to an excess of surprise. Thereupon Sugriva, exceedingly glad, and delighted with his actions, bowing down his head on the earth and stretching his ornamented person on the ground, addressed with clasped hands, that heroic descendant of Raghu—Rāma, the foremost of those conversant with religious lore, with the following pious words—"O best of men, O lord, what of Vāli, thou art capable of destroying with thy arrows, in the conflict, even the celestials headed by Indra. O Kākutstha, who can stand before thee in a battle, who hath pierced the seven trees, and the mountain, and the earth with one arrow? Obtaining thee as my friend like unto Mahendra and Varuna, my grief hath been removed and I have attained to an excess of delight. Do thou, O Kākutstha, even to-day destroy, for my welfare, my brother Vāli. This I do pray

unto thee with folded hands." Thereupon embracing Sugriva, of a pleasant countenance and like unto Lakshmana, the highly wise Rāma spoke unto him, saying,——"Soon shall we repair unto Kishkindhā.—Do thou go before, O Sugriva, and invite thy false brother, Vāli, to battle." Thereupon proceeding quickly to Kishkindhā, Vāli's capital—they all stood waiting in that dense forest, hiding themselves under the trees. With a view to call Vāli, Sugriva, tying fast his cloth (around the waist) set up a terrible roar, as if rending the sky (therewith). Hearing the terrible uproar of his brother, the mighty Vāli, highly angered, issued out of his city, like unto the Sun from the western shores (where he sets). Thereupon there arose a mighty conflict between Vali and Sugriva like unto the planets Mercury and Mars fighting with each other on the sky. The two brothers, exercised with ire, struck each other with palms like unto Açani and with fists resembling adamant. Thereupon Rāma, with bow in hand, beheld those two heroes resembling each other, like unto two Açwins. And Rāghava did not discharge that mortal shaft untill he could perfectly ascertain who was Vāli and who was Sugriva. In the mean time, being defeated by Vāli, Sugriva fled away and not beholding Rāghava, proceeded towards Rishyamuka. And wearied, worn out with blows, and having his person bathed in blood, he, followed by Vāli, angered, entered that mighty forest. Beholding him enter that forest, the highly powerful Vāli could not pursue him there for fear of the curse but said :—"Thou art released to-day." And Rāghava too, with his brother and Hanumān, entered that forest, where the monkey chief Sugriva was. Beholding Rāma approach with Lakshmana, Sugriva, stricken with shame and casting his looks on the earth, addressed him poorly, with the following words :—"Accosting me with 'do thou call (Vāli),' displaying thy valour and making me struck by the enemy, what improper, conduct hast thou shown by me? Thou shouldst have spoken me then truly, O Rāghava,

—"I shall not destroy Vali" and I would not have gone there The high-souled Sugriva speaking thus poorly, Rāghava again spoke unto him, saying :—"Do thou hear, O Sugriva, O worshipful one, why I did not discharge my arrow then. By ornaments, dress, stature and movements thyself and Vāli are just the same, O Sugriva. By voice, by words, by looks or by valour, O monkey, I could not make out any distinction. O best of monkeys, being thus surprised by the similarity of your countenances I could not discharge that foe-destroying and quick-coursing shaft. I was so afraid of thy resemblance with Vāli that I thought that lest the mortal shaft might destroy thee. O hero, O lord of monkeys, if any disaster befalleth thee, who art already overwhelmed with miseries, through my ignorance or childishness, they shall be known all over the world. Mighty is the sin that ariseth from the destruction of one who hath been offered shelter. Myself, Lakshmana, and that exquisitely fine damsel—Sitā—are all at thy service—thou art our only refuge in this forest. Do thou again enter into conflict, therefore, and do not fear, O monkey. And do thou behold even, in this very moment, Vāli, moving restlessly on the breast of the earth, wounded by my shaft. Do thou make some mark on thy person, O lord of monkeys, by which I shall be able to recognize thee when engaged in a duel (with thy brother). O Lakshmana, plucking this auspicious *Gaja* flower, do thou put it round the neck of the high-souled Sugriva." Thereat that highly graceful one with the garland around his neck appeared like unto a cloud. And appearing in a graceful person and attentive to Rāma's words he again entered Kishkindhā with him.

SECTION XIII.

THEREUPON the high-souled Rāma, along with Sugriva, proceeded from the mount Rishyamuka to Kishkindhā, maintained by Vāli's prowess, raising up his gold crested mighty bow and taking his battle arrows like unto Aditya. The mighty Sugriva, bending low, proceeded before the high-souled Rāma and Lakshmana. They were followed by the heroic Hanumān, the mighty Nala and Neela, and the highly powerful Tāra, the leader of the monkey herd. They beheld as they proceeded, trees, lowered down with the weight of flowers, rivers of clear water flowing to the ocean, mountain hollows, hills, caves, cavities, and principal peaks and charming rills. They beheld on their way, pools filled with water clear as *Baidurya* and beautified with lotuses—full blown and buds, and resounded with the cries of *Kârandhabas*, swans, geese, *Banchulas*, water-fowls, *Chakrabakas*, and various other birds. They surveyed all around in the forest-land, deer ranging fearlessly at large and grazing on tender grass. They beheld frightful wild elephants having white teeth, ranging alone—the destroyers of river banks and enemies of pools. And observing many an infuriated monkey like unto elephants, resembling so many moveable mountains riving the mountainous expanses crusted with dust, and many other wild beasts and birds the followers of Sugriva wended their way. They proceeding quickly, Rāma, the descendant of Raghu, beholding the forest filled with trees, spake unto Sugriva, saying—"These trees skirted by plantain groves, dense as a collection of clouds, appear as clouds in the sky. Great is my curiosity, O friend, to learn what are these. And I wish to have my curiosity removed by thee." Hearing the words of the high-souled Rāghava, Sugriva began to describe that great forest.—"In this extensive

asylum, O Rāghava, removing the toil (of the travellers) filled with gardens and trees and abounding in delicious fruits, roots and water, dwelt seven Saints, having control over their senses. Those seven Saints, dwelling on the mountain, passed days and nights in water with their heads down and after seven nights used to live upon air. In this wise, passing seven hundred years they repaired bodily unto heaven. By virtue of their asceticism, this asylum is walled by trees and incapable of being conquerred even by Indra, the celestials and the Asuras. Birds or other wild animals do not enter this asylum; whoever entereth this by mistake never returneth. There is audible, O Rāghava, the sound of the dressing of Apsaras, their sweet-winged accents and that of their music and drums; and herein pervadeth the celestial fragrance. Here burneth the fire *Tretâ*; and the smoke and cloud sable like unto the wings of a pigeon envelope the tops of the trees. And there appear the trees, having their tops saturated with smoke and cloaked with clouds, like unto so many *Baidurya* hills. Do thou, O Rāghava, O virtuous-souled one, make obeisance unto them along with thy brother Lakshmana, with concentrated heart and folded palms. There resteth no sin in their persons, O Rāma, who bow unto those self-controlled Saints." Thereupon Rāma, along with his younger brother Lakshmana, made obeisance unto those high-souled ones. And having paid homage (unto the sacred memory of those great ones) the virtuous-souled Rāma, his (younger) brother Lakshmana, Sugriva and other monkeys, proceeded with delighted hearts.• And wending a distant way from that hermitage of the seven great ones, they beheld Kishkindhā, hard to conquer and occupied by Vāli. Thereupon, Rāma, his younger brother and the monkeys taking their weapons, entered, to encompass the destruction of their enemies, the city (of Kishkindhā) reared by the prowess of Indra's son.

SECTION XIV.

THEY all, repairing quickly unto Kishkindhā, Vāli's capital, stood waiting in the dense forest, hiding themselves behind the trees. Casting his looks all around in the forest, Sugriva, having a huge neck and fond of woods, became exceedingly enraged. Setting up a terrible uproar and rending the sky with his cry (Sugriva) encircled by his kinsmen, invited (Vāli) to battle. Thereupon roaring like unto a huge cloud, preceded by a mighty wind, Sugriva, gifted with leonine motion, and resembling the newly risen Sun, finding Rāma expert in business, spake unto him, saying :—"Thou hast reached Kishkindhā, Vāli's capital, adorned with gold, filled with pennons and instruments and surrounded by monkeys. Do thou make good thy promise, O hero, thou hadst made before to encompass the destruction of Vāli like unto the season making the creepers filled with fruits." Being thus accosted by Sugriva, the virtuous-souled Rāghava, the slayer of foes, addressed him with the following words :—"Uprooting the *Gaja* creeper, Lakshmana, hath placed it around thy neck as an emblem (to distinguish thee). Thou dost appear more beautiful, O hero, with this creeper around thy neck like unto the sun on the sky engarlanded by the stars. I shall, O monkey, by the discharge of one shaft in the conflict, destroy thy fear and enmity proceeding from Vāli. Do thou show me, O Sugriva, thy enemy, in the guise of a brother. Wounded (by my shaft) Vāli shall roll in the dust in the forest. And if regaining his life he comes in thy view, do thou leave this field, showering abuses upon me. Thou didst behold seven *Talas* riven by a single shaft of mine and do thou therefore consider Vāli destroyed to-day by my prowess in the conflict. Though fallen in distress before, I never spoke an untruth, being always guided by an inclination to

acquire virtue. Like unto the deity of hundred sacrifices causing the rice fields bring forth their fruits by means of profuse showers, I shall fulfill my promise by dint of my prowess. Do thou therefore renounce all doubts about it. Do thou call Vāli, wearing a golden garland. Do thou make such a sound, O Sugriva, as may bring out that monkey chief (from his city). He hath subdued his breath, is proud of victory and fond of warfare; thou couldst not repress him before. Forsooth that Vāli shall come out, leaving the company (of his wives). Hearing the war cry of his enemy, he shall never put up with it, specially, as he boasteth of his prowess before his wives." Hearing Rāma's words. Sugriva, having a gold-yellow hue, set up a terrible roar, as if riving the sky. Terrified by that sound, the kine, losing their countenance do move hither and thither like unto damsels, oppressed on account of their kings' neglecting (to protect them). And the deer fly away like unto the horses defeated in a warfare. And the birds fall down on the earth, like unto planets, losing their purity. Thereupon confiding in Rāma's words, that son, of Suryya (Sun) having his energy enhanced by means of his prowess resembling the ocean agitated by the wind, began to roar like unto cloud.

SECTION XV.

WHILE residing in the female apartment, Vāli heard the uproar of that high-souled Sugriva—his wrathful brother. And hearing that mighty roar, shaking the whole world of creation, his pride was in no time, crushed and he attained to an excess of ire. Thereupon, Vāli, having a golden hue, greatly exercised with wrath, instantly lost the effulgence of his person like unto the sun possessed by Rāhu. And looking terrible by his teeth and having eyes resembling burning fire

in consequence of ire he appeared like unto a pond, having the lotuses thereof uprooted with their stalks and fibres. And hearing that unbearable sound, the monkey, issued out speedily, as if riving the earth with his foot marks. Embracing him warmly and showing her affection, Tārā, afraid and mortified, addressed him with the following words, presaging his future welfare:—"Do thou renounce, O hero, this thy ire, coming like the course of a river, like unto one, leaving aside the garland, which he used in the night, after rising from bed. O monkey chief, do thou engage with him in conflict, tomorrow. O hero, thy enemy is very insignificant and hence there will be no deterioration on thy part. Thy hastily issuing out doth not please me; do thou hear, why I do prevent thee. Formerly this Sugriva invited thee angrily to battle and being defeated and wounded by thee fled away. That one, who had been defeated and harassed by thee formerly, is now calling thee. Indeed it hath excited my fear. His pride, his energy, and his terrible uproar do indicate that there is nothing insignificant (at the bottom). I do not think Sugriva has come here without any to assist him. Forsooth he hath taken shelter of some body, and securing which he hath been setting up such a terrible uproar. That monkey is clever by nature and gifted with intellect. And Sugriva shall not desire friendship with any one without having a test of his prowess. Hearken, O hero, I shall relate unto thee today, the auspicious words, I heard ere this, from the prince Angada. He hath related unto me all about Sugriva, what he heard from his emmissaries while journeying in the forest. The two heroic sons of the king of Ayodhyā—Rāma and Lakshmana, incapable of being defeated in a battle and born in the race of Ikshawkus, have repaired unto woods. To accomplish Sugriva's welfare, those two heroes, hard to repress, have come here. He is the main stay of thy brother in the battle. Rāma hath sprung up like unto the fire of dissolution and is the repressor of

enemy's prowess. He is the refuge of the saints and the prime shelter of the afflicted. He is the protector of those grinded by their enemies and is the only possessor of fame. He is gifted with knowledge and intellect and ever abideth by his sire's commandments. Like unto Himālaya, the king of mountains, containing diverse metals, he is the mine of various accomplishments. It doth not behove thee therefore to enter into conflict with that high-souled Rāma, incomparable in prowess and hard to conquer in battle. Hearken, O hero, I desire to speak something more —I do not wish to excite thy wrath. Do thou instantly confer upon Sugriva, the dignity of heir apparent (to thy throne). O hero, O king, do not quarrel with thy younger brother. I do consider it thy welfare to contract friendship with Rāma and regain Sugriva's affections, renouncing all thy inimical feelings. This thy younger brother, even when remaining at a distance, should always be maintained by thee. Whether by thee, or at a distance, he is always thy best friend—I do not find his equal on earth. By conferring on him gifts and honors do thou receive him back. And do thou renounce thy enmity and let him sit by thee. Methinks, that large-necked Sugriva is thy best friend—there is no other resource for thee than to secure thy brother's friendship. If thou dost wish to go by my desire, if thou dost regard me as thy well-wisher, do thou perform what I do request thee for thy welfare. Be pleased and hear my beneficial words. It doth not behove thee to yield to the influence of ire —thy conflict with that son of the king of Koçala, gifted with the prowess of Sakra, will not conduce to thy welfare." Thereupon Tārā spoke unto Vāli these suitable and well-meaning words—but they did not satisfy him, possessed by Kāla, as he was, on the eve of his destruction.

SECTION XVI.

After Tārā, having a moon-like countenance, had spoken thus, Vāli, remonstrated with her and said—"O thou of exquisite loveliness, my brother, and specially my enemy, is roaring lowly and haughtily—and how shall I put up with it? O timid damsel, heroes, who have never been defeated and have never fled away from the battle field, had rather meet with death than put up with this ignominy. I am incapable of bearing this proud uproar of Sugriva, having a defective neck, and desirous of entering into conflict with me. Fearing danger from Rāghava, thou needst not entertain any anxiety on my account. Why shall that virtuous-souled and grateful Rāma perpetrate iniquity? Do thou therefore return with my other wives. Why do thou follow me again? Thou hast already shown thy friendship and respect for me. I shall repairing thither, only fight with Sugriva. I shall crush down his pride and not destroy him. I shall deal with him mercifully in the battle as thou dost wish and being struck with fists and trees he shall fly away. Forsooth, that vicious-souled one shall not be able to withstand my pride and proficient skill in warfare. O Tārā, thou hast already displayed thy attachment unto me by giving me good counsels. By my life, do thou go back with the other members of my household, I shall only return after bringing about the discomfiture of my brother in the battle." Thereupon, Tārā, dexterous and of sweet accents, embracing Vāli, went round him, with tears trickling from her eyes. And having performed *Sastayana* or the ceremony of benediction, that one gifted with a knowledge of Mantras, and desirous of Vāli's success, went, overwhelmed with grief, to the inner-apartment in the company of other females. After Tārā had departed to her own quarters with her female com-

panions, he issued out of the city sighing like an enraged serpent. And the quick-paced Vāli, exceedingly wroth, sighing, cast his looks around with a view to behold his enemy. And that highly efiulgent one espied Sugriva, having a golden yellow hue, tightly clothed, standing firm on the earth and shining like unto burning gold. And beholding Sugriva stationed thus, the greatly enraged Vāli, of mighty arms, put on his clothes tightly well. Highly powerful and closely habited, he, clinching his fists, proceeded towards Sugriva, and waited for the action. Sugriva too, clinching his fist and exceedingly wroth, proceeded towards Vāli, wearing a golden garland. And beholding Sugriva, adept in warfare, having his eyes reddened with ire, advance quickly, Vāli spake :—"Behold, I have clinched this terrible fist, arranging close my fingers ; and one blow from me will take away thy life." Being accosted thus by Vāli, Sugriva, exercised with wrath, spake unto him, saying,—"This my fist shall strike thee on thy head taking away thy life." Thereupon being struck by Vāli, waxing wroth and approaching him quickly he began to vomit out gore like unto a mountain having springs. And Vāli too was struck down by Sugriva, fearlessly taking up a *Sâla* tree, like unto a mountain clapped by a thunderbolt. Being thus smitten by the tree and overwhelmed with the strike of *Sâla* he was troubled like unto a heavily laden boat in the midst of an ocean. And these (two brothers) gifted with mighty strength and prowess and motion of *Suparna*, and having huge persons fought with each other like unto the Sun and Moon on the sky. They were inimical to each other and intent on finding their mutual dark sides. And Vāli, gifted with strength and prowess, fared better in the conflict, and that highly powerful son of Sun—Sugriva, was worsted. And having his pride crushed down by Vāli and strength greatly reduced, Sugriva in anger pointed him out unto Rāma. Thereupon there took place a mighty conflict between them like unto

Vitra and *Vasava* by means of trees with branches, hills, nails, hard as thunderbolts, fists, knees, legs and arms. And these two monkeys ranging in the forest, fought with each other, having their persons bathed in blood, and roaring like unto clouds. And Rāghava again and again beheld the weak points of that monkey chief Sugriva, losing his strength by and by. And beholding that chief of monkeys greatly distressed, the highly powerful and heroic Rāma cast his looks upon his shaft, having the destruction of Vāli in view. And fixing on his bow an arrow resembling a serpent, he stretched it like unto Death drawing out his cycle of time. Being terrified by the sound of his stringing of the bow the birds and beasts, dismayed as on the eve of dissolution, fled away into different quarters. And a mighty shaft, like unto thunderbolt and resembling flaming fire, being hurled by Rāma, alighted on the breast of Vāli. Being wounded by that shaft that highly powerful chief of monkeys, gifted with prowess fell down on the earth. Like unto Sakra's banner in the full-moon of Aswin, Vāli, with his throat choked with vapor, losing all sense and sighing hard, fell dead down to the ground. As the great God Hara emitted forth fire with smoke from his mouth, so that best of men like unto Death hurled an excellent, flaming and foe-destroying shaft, resembling gold and death itself. Thereupon being bathed in blood that son of Vāsava, fell senseless on the ground, in the conflict like unto a blossoming Asoka growing on a hill and Sakra's banner struck down on the earth.

SECTION XVII.

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THEREUPON Vāli, adept in warfare, wounded by Rāma's shaft, fell down to the ground like unto a felled tree. Ornamented with burning gold, he stretched the whole length

of his person on the ground like unto the banner of the Lord of celestials, loosened and thrown (off the chariot). That lord of monkeys being levelled to the ground, his kingdom appeared like unto the sky, shorn of the Moon. Though struck down to the earth, neither vitality, effulgence nor prowess did renounce the body of that high-souled one. That excellent gold and jewel-crested garland conferred on him by Sakra maintained the vitality, effulgence and prowess of that lord of monkeys. Being adorned with that golden garland, that heroic lord, of monkey-herds, appeared like unto an evening cloud. Though felled to the ground, his beauty appeared as if divided into three, namely, his garland, his body and the shaft piercing his heart. The arrow thrown off Rāma's bow pointing out unto him the way to the celestial region, became an excellent means to that hero. Beholding the broad-chested and mighty-armed Vāli, Mahendra's son, wearing a golden garland and having a flaming countenance and yellow eyes, thus struck down to the earth, resembling a flameless fire in the field of battle, like unto Yayati, slipped from the abode of the celestials on the wane of his peity, like unto a tree falling down to the earth at the time of Dissolution, hard to repress as Mahendra himself, incapable to withstand like Upendra, Rāma, followed by Lakshmana, approached and beheld him. And paying respects unto that hero falling on the earth like unto a flameless fire and eying him again and again those two highly powerful brothers, Rāma and Lakshmana neared him. And beholding that highly powerful Rāghava and Lakshmana, Vāli addressed them with the following bold and pious words. And thereupon Vāli, of mitigated prowess, waning vitality, motionless and stretched on the ground, spoke unto Rāma, proud of warfare, saying these pregnant words.—"What merit hast thou reaped by destroying me, who was not engaged in fight with thee? I was exercised with ire, being engaged in conflict (with another person) and for thee I have met with destruc-

tion. People speak highly of thee, O Rāma, on this earth, describing thee as coming of a high family, gifted with manliness and prowess, ever engaged in the welfare of thy subjects, compassionate, energetic, of firm resolution and knowing time. Punishment, control of passions, forgiveness, piety, firmness, truth, prowess and suppression of the wicked—these all are the royal virtues. And knowing thy high pedigree,and all these thy accomplishments I approached Sugriva with a hostile intention, albeit prevented by Tārā. Before I saw thee I had thought within myself:—'Forsooth Rāma shall not destroy me, engaged as I am with another person and hence not prepared to fight with him.' I do now know thee as one who hath spoliated his soul through impious actions, feigning religion while in truth an irreligious person, resorting to all vicious deeds, like unto a well crusted with grass, unrighteous while passing under the cloak of honesty and religion like unto a hidden fire. I have not done thee any wrong either in thy kingdom or in thy city. Nor have I passed by thee. Why hast thou then destroyed me, who am a monkey ranging always in the woods, living on fruits and roots and who have come here to fight with another person? It appears that thou art of a kingly father and of a graceful countenance. And, O king, there are marks of piety on thy person. Who, born in the race of Kshatryas, versed in religious lore, having his doubts removed and marks of peity on his person, perpetrates such an iniquitous deed? Thou art born in the family of Raghus and known all over the world as being pious. Being clothed in righteousness why dost thou commit such an unrighteous act? Chastisement, charity, forgiveness, piety, truthfulness firmness, prowess and the punishment of the iniquitous are the virtues of a king, O prince. We are, O Rāma, wild beasts ranging in the forest and living on roots and fruits—our nature is such—but thou art a man, O king. Land, gold and silver are the causes of dissension. But who is there who is

avaricious enough to get by our forest habitations and fruits? The royal virtue consists in humbly and freely administering discipline, favour and punishment. Kings by no means, should follow their whims. But thou art angry and unsteady by nature, capricious, perfectly narrow-minded in the discharge of thy royal duties and dost use thy bow and shafts (any where and every time). Thou hast no attachment for virtue, no comprehension of right things and art always guided by thy passions albeit thou art a lord of men. O Kākutstha, destroying me sinless, with thy shaft and perpetrating such a digraceful act, how shalt thou relate it unto the pious. Those, who commit treason, destroy Brahmins and kine, who are theives and always engaged in the destruction of animals, and who are athiests and marry before their elder brothers are married, do all go to hell. The villainous, the avaricious, those who kill their friends and elope with their preceptor's wives, do always visit the land of the vicious. And there is not the least doubt about it. My skin is not worthy of thy touch and my bones and hairs should always be avoided by the virtuous. And my flesh is not worthy of being eaten by persons of thy piety. A hedge-hog a porcupine, an iguana, a hare and a tortoise—these five animals only, having five toes, are worthy of being eaten by the Kshatryas and Brahmins, O Rāghava. The wise, O Rāma, do not touch my skin and bones and my flesh is not worthy of being taken—I am that (monkey) having five toes who have been killed by thee. Alas! disregarding the well meaning and truthful words of Tārā, I have placed myself under the control of *Kāla* (Death). O Kākuthstha, the Earth hath got thee as her husband like unto a good-natured damsel being wedded to a husband who hath forsaken his own religion. How art thou, who art wicked, narrow-minded, a liar and ever intent upon bringing about others' misfortune, born of the loins of the high-souled Daçaratha? I have been killed by an elephant—Rāma, disregarding the virtue of the pious,

breaking the chord of character, and neglecting the goad of religion. Perpetrating this inauspicious, and improper act, blamed of the worthy what shalt thou speak unto the pious when thou shalt return in their company? The prowess, thou hast displayed towards me, careless, O Rāma thou dost never employ for the suppression of the iniquitous. O son of a king, hadst thou fought with me openly thou wouldst have, forsooth, seen the abode of Death being killed by me. O Rāma, like unto a serpent destroying persons asleep, thou, that art under the control of vice, hast killed me, who am hard to repress, keeping thyself out of my sight in the battle. I have been killed by thee, desirous of encompassing Sugriva's well being. Hadst thou apprized me of thy object before, I would have got thee thy Maithili in the course of a day, and brought, by the neck, that vicious-souled Rākshasa—Rāvana, the ravisher of thy spouse without putting an end to his life in the battle. Whether in the deep ocean or in the region under the earth, I shall bring thy Maithili like unto an *Ashyatari.** It is perfectly proper that Sugriva shall inherit my kingdom on my ascension to heaven. And it is equally improper that I have been viciously killed by thee in the battle. Every one in time meets with death and hence there is nothing to be sorry for me. But do thou think of a proper reply thou shalt give to the people (when asked about the cause of my destruction)." Having said this, that high-souled Son of monkey-chief, greatly distressed being wounded by (Rāma's) shaft and having his countenance dried up, became silent, fixing his look upon Rāma, resembling the sun.

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* Here is an allusion. A prince of *Daityas*, named Hayagriva, stole the *Vedas* at the end of *Kalpa*; in the recovery of them he was slain by Vishnu after his descent as *Matshya*.—T.

SECTION XVIII.

AND thus Râma was addressed by Vâli, wounded and senseless, with those modest, pious and auspicious words. And being thus reproached he spoke unto that excellent lord of monkeys, gifted with virtue and other accomplishments, resembling the Sun shorn of its lustre, a cloud which has already discharged its waters and fire extinguished.—"Not cognizant of virtue, knowledge, passion and custom, why dost thou blame me like a child? Why dost thou purpose to address me thus out of fickleness, consequent upon thy monkeyhood not asking thy wise elders recognized by the preceptors? This land, abounding in hills and woods, belongs to the Ikswakus. Along with it was conferred on them the power of administering favour and chastisement unto beasts, birds and human beings. The upright, virtuous and truthful king Bharata, cognizant of virtue, knowledge and passion and ever engaged in adminstering favour and punishment, governs this kingdom. That king is said to be cognizant of time and place; in him dwelleth modesty, truthfulness, prowess and a love for discipline. Ourselves and other kings, being commanded by him to practise piety, have been journeying in this wide world desirous of multiplying virtue. That foremost of monarchs, Bharata—lover of virtue, governing this entire earth, who dares perpetrate an iniquity? Stationed in the excellent virtue of our own and placing Bharata's commandments on our heads, we shall consider how we shall punish them who go astray (from the path of virtue). Thou hast oppressed virtue and perpetrated a gross iniquity. Thou hast placed thyself under the control of thy passions and deviated from the track of royal duties. The elder brother, father, and the instructor—these three should always be regarded in the light of a father if they tread

the paths of virtue and morality. A younger brother, a son and an accomplished follower should always be regarded as sons. And virtue is always at the bottom of all such considerations. O monkey, the religion of the good is indeed very subtle and can comprehend great things—the immortal soul can understand what is good or bad. Fickle as thou art, how canst thou comprehend what is proper, consulting with thy monkey companions who are equally stupid and light-hearted, like unto one, born blind, leading with another such? I do fairly speak unto thee that it is not anger only that has led me to bring about thy destruction. Do thou consider why I have killed thee—thou hast ravished thy brother's wife renouncing that ever-existing virtue. Thou, the perpetrator of many evil deeds, hast got by Rumā, the wife of thy brother—the high-souled Sugriva. O monkey, thou hast thus violated the path of virtue. And thus I have punished thee who hast ravished thy elder brother's spouse. O thou, the leader of monkey-herds—I find no other alternative than to punish him who acts against humanity and violates the sacred sanctions of custom. I am a Kshatrya coming of a high pedigree. I cannot put up with thy immoral conduct. *Sastras* sanction the destruction of one who under the influence of passion ravishes his own daughter, sister and younger brother's wife. This is Bharata's commandment—the lord of earth, and we have been satisfying his orders. Thou hast disregarded virtue. A wise man, living in virtue, cannot let go one who hath passed by the sanctions of morality. Bharata hath sanctioned the destruction of the amorous; and we, O lord of monkeys, following his orders, thought proper, to encompass the destruction of one like thee who hath spoliated virtue and morality. Like unto Lakshmana, I have contracted friendship with Sugriva. And with a view to regain his wife and kingdom, he resolved to engage in my well-being. I too also promised the same before the monkeys. And how can a man of my position neglect to make good

his promise? For these causes of very great moment, favoured by virtue, I have administered unto thee this condign punishment. Do thou now approve it. Thy discomfiture is quite of a piece with the sanctions of morality—and to assist friends is one of the codes of religion. Hear, Manu hath composed a couple of couplets tending to the purification of character and highly prized by the virtuous as well as myself. Those who, perpetrating iniquity, bear with fortitude the punishment, inflicted by their soverign get at the abode of the celestials being purified like unto the pious. People are freed from their sins, when they confessing their crimes, are either punished or forgiven. But the monarch who doth not punish the perpetrator of an evil deed, is visited by a mighty sin. Formerly an iniquity, like one perpetrated by thee, was committed by a devotee who was punished severely by my forefather *Mândhâta*. And other lords of earth punish in the same way the authors of misdeeds. What more, the perpetrators of crime, themselves undergo penances and are thus released from their sins. Therefore do not repent any more, O best of monkeys. The punishment, I have inflicted on thee, is in consonance with the sanctions of morality. We are not our own masters. Hearken, O best of monkeys, there is another argument (for thy destruction); and hearing which, O great hero, it behoveth thee to renounce thy ire. Many persons living on flesh, either lying in ambush, or openly catch and pierce by means of net, noose and trap, many a deer, terrified and trusted, taking to their heels or quarrelling with their companions, careful or careless. They are not to blame in this and I do not cherish, O best of monkeys, any mortification or ire for this. And even many royal ascetics, versed in religious lore, go a-hunting; and hence thou hast been killed by me with a shaft, O monkey, in the conflict. And I am justified in killing thee, whether thou dost fight or not since thou art a monkey. There is no doubt, O best of monkeys, that the

monarchs confer life and piety auspicious and hard to attain. It doth not therefore behove any one to injure them, to blame them and to use improper words by them—since they are the celestials ranging on this earth under the semblance of man. Not knowing virtue and growing angry why dost thou blame me who am following the religion of my forefathers?" Being thus accosted by Rāma, Vāli, greatly mortified and informed of the principle of religion, observed no delinquency in Rāghava. Thereupon that lord of monkeys spake unto Rāma, with folded hands, saying:—"There is not the least doubt, O best of men, in all that thou hast said. An inferior person can by no means address his superior improperly. It doth not behove thee, O Rāghava, therefore to blame me for those unpleasant words which I used towards thee, out of foolishness. Thou hast acquired a practical mastery over the principles of religion and art ever engaged in the welfare of thy subjects. Thy eternal power of ascertaining the crime and meeting its condign punishment is perfectly clear. Do thou know me as the foremost of sinners and one who hath deviated from the track of morality. Do thou conduct me, with pious words, to a better land." Vāli, having his throat choked with vapour, addressed again and again, Rāma, with piteous accents, saying:—"I do not mourn so much for me, Tārā, or other friends as for my son Angada, eldest and wearing a golden *Angada.** Brought up by me from his very infancy, he shall by my separation, wear away like unto a pond having its liquid contents drunk up by an elephant. He is my only son, dear and born of Tārā. A mere child and of unripe understanding as he is, that one of mighty strength should always be protected by thee, O Rāma. Do thou regard favourably Sugriva and Angada. Thou art their protector, and chastiser punishing them for their sins. O king, O lord of men, it behoveth thee to regard Sugriva and Angada in the

* A bracelet worn on the upper arm.—T.

same light in which thou regardest Bharata and Lakshmana. It behoveth thee to so arrange as Sugriva may not disregard that chaste Tārā who is blameable for my folly only. He, who is favoured by thee, abideth by thy commandments and acteth after thy heart, can acquire kingdom, attain to heaven, and govern the earth. Desiring to have my destruction brought about by thee, I entered into conflict with my brother Sugriva, albeit prevented by Tārā." Having addressed Rāma thus, the lord of monkeys stopped. Thereupon Rāma consoled Vāli, of clear understanding with the following moral words, acceptable unto the Saints. "O best of monkeys, do thou not consider ourselves as well as thyself blameable. We are more conversant, than thou, with the principles of religion. They never lose their virtue being proficient in the mode of ascerting crime and punishing it—one administering punishment unto the criminal and the criminal receiving it. And therefore receiving punishment (from me) thou hast been released from thy sins and acquired a knowledge of religion. Do thou therefore renounce thy grief, thy illusion and the fear that is lurking in thy heart. It is impossible for thee, O foremost of monkeys, to withstand the course of dispensation. There is not the least doubt, O lord of monkeys, that Angada shall be brought up by me and Sugriva in the same way as he was by thee." Hearing these sweet, collected and pious words of the high-souled Rāma,—the represser of the enemies in a battle,—the monkey again addressed him with the following pregnant words—"O lord, O thou having Mahendra's prowess, I do propitiate thee for my having insulted thee with improper words, senseless as I was being wounded by shafts. Do thou forgive me, O lord of monkeys."

SECTION XIX.

BEING thus accosted with reasonable words, that lord, of monkeys, lying on the ground and wounded with shafts, gave no reply. Having his limbs dissevered by stones, being struck with trees and wounded by Rāma's shaft, he became senseless at the approach of death. His spouse Tārā heard that Vāli, the foremost of monkeys, had been killed in the conflict by Rāma's shaft. Hearing the heart-rending news of her husband's demise, she, big with a child, issued out of the mountain cave with a troubled heart. And beholding Rāma with a bow in his hand, the mighty monkeys, followers of Angada, fled away, terrified. Thereupon Tārā observed those monkeys flying away terrified like unto deer alienated from their herd, having lost their king. And the chaste lady, racked with sorrow, spoke unto those monkeys, afraid of Rāma, wounded with shafts and exercised with grief, saying:—"O monkeys, why are ye flying away, terrified and distressed, leaving behind that foremost of kings before whom ye were used to fight? Hath Vāli been killed by Rāma, waiting at a distance with fleet and distant-coursing shafts, being requested by Sugriva for kingdom?" Hearing the words of that wife of the monkey, they, wearing shapes at will, addressed that damsel with words, worthy of being said on that occasion,—"O thou, having thy son alive, do thou go back and bring up thy son Angada. Death himself, under Rāma's semblance, hath snatched away Vāli. He was killed by (Rāma's) shafts, resembling thunderbolts as if clapped by thunder itself, having bored trees and big stones (hurled by Vāli). That king of monkeys, having Sakra's prowess, being made away with, this host of monkeys have been taking to their heels being overwhelmed with consternation. Let the heroes defend the city and instal Angada on the throne. And on his being installed the

monkeys shall serve Vāli's son. O thou having a fine countenance, the monkeys shall enter this stronghold, although it is a favourite place with thee. Herein dwell many forest-rangers, wifeless and having wives. And we are really afraid of them, avaricious, and formerly deprived of their wealth by us." Hearing those words of the monkeys, lying at a little distance, that lady, smiling sweet, spoke unto them, words worthy of herself—"That great lord of monkeys, my husband, being dead, what shall I do with my son, my kingdom and myself? I shall place myself at the feet of that high-souled one, who hath been killed by Rāma's shaft." Having said this, (Tārā) proceeded, overwhelmed with grief, weeping and striking her head with her hands. While proceeding, she espied her husband lying on the ground like unto the destroyer of the lords of monkeys who have never been discomfitted in a battle field, hurling mountains like unto Vāsava hurling thunderbolts; emitting a roar like unto a big cloud assisted by a mighty wind; resembling Sakra in prowess and like unto a cloud accompanied by rain; the represser of repressers; a mighty hero discomfitted by an equally powerful one; like unto a lion killed by a tiger for flesh; worshipped of all men; like unto a *chaitya*,* adorned with pennons and altars, scattered and broken by *Garuda* with a view to kill serpents. And she espied Rāma reclining his person on a mighty bow, his younger brother and her husband's younger brother. Passing them by and getting at her husband and beholding him killed in battle, she, losing her sense, fell down to the ground. And thereupon rising again like one asleep, she, beholding her husband engarlanded by death, cried aloud, exclaiming "O son of worshipful sire." And beholding Tārā like unto a she-elephant and Angada, bewailing in this wise, Sugriva attained to an excess of grief.

* A pile of stones.—T.

SECTION XX.

BEHOLDING her husband lying dead on the ground with the life-destroying shafts of Rāma, Tārā, having a moon-like countenance, approaching, embraced him. And seeing him slain with shafts like unto an elephant, resembling a lord of mountains and an uprooted tree, Tāra, racked with grief began to bewail—"O hero, O foremost of monkeys, O powerful one, O thou terrible in warfare, why dost thou not welcome me to-day who am guilty of some iniquity by thee ? Rise, O best of monkeys, and lie down on a better bed ; monarchs do not stretch themselves on earth. O lord of earth, indeed earth is thy favourite wife ; since renouncing me, thou, though dead, art serving her with thy body. Evident it is, O hero, that while engaged in a lawful conflict, thou hadst created another city of Kishkindhā, in the region of the celestials. All thy enjoyments with me in nectar-smelling woods, have been brought to a close. Thou, the lord of monkey-herds, being slain, I am deprived of joy and hope and am sunk in the abyss of grief. Forsooth, my heart is uncommon hard, since beholding thee on the ground it hath not been sundered into thousand pieces being overwhelmed with grief. Sugriva's wife was carried away and banished by thee and this is the result of thy action, O foremost of monkeys. O lord of monkeys, out of thy ignorance thou didst neglect all my well meaning words which I said, being intent on thy welfare and benefit. O worshipful one, thou shalt captivate today, the hearts of the dexterous Apsarās, proud of their youth and beauty. Forsooth, thou hast been by force brought under the control of *Kâla*, since thou hast been discomfitted by Sugriva, albeit thou art above the control of others. Destroying Vāli unseasonably, while engaged in conflict with another person, and perpetrating such an iniquitous deed'

Kākuthstha doth never relent. Unused to miseries before how shall I, being an object commiseration, put up like one helpless, with my widow-hood and grief. How shall the heroic and youthful Angada, brought up in luxury and happiness, be regarded by his uncle, senseless with wrath? Do thou cast for good, O my son, thy looks towards thy pious sire, for since now it will be hard for thee to see him again. Do thou console thy son, favour me with orders, smell his head, as thou art going to journey in a foreign land. By destroying thee, Rāma, hath performed a great action, since by this he hath been released from his vow unto Sugriva. O Sugriva, do thou gain thy ends and get back thy Rumā; devoid of anxiety do thou govern thy kingdom—thy enemy, thy brother hath been slain. O lord of monkeys, why dost thou not welcome me, thy beloved spouse, who am bewailing thus? Behold, thy other wives are also mourning in the same wise." Hearing the bewailings of that she-monkey, others, taking Angada, distressed and overwhelmed with grief, began to cry piteously.--"O hero, having *Angada* on thy arms, why art thou proceeding on a journey for good in a foreign land leaving behind (thy son) Angada. It doth not behove thee (to leave aside) thy dear son, gifted with diverse accomplishments and wearing a charming and beautiful cloth. O thou of long arms, O lord of monkeys, if I have offended thee in any way, do thou forgive me, after ascertaining my crime. O hero, I touch thy feet with my head." Bewailing thus piteously with other she-monkeys, Tārā, having a blameless countenance, stationing herself where Vāli was, resolved to put an end to her being by fastings.

SECTION XXI

THEREUPON beholding Tārā fallen (on the ground) like unto a star dropt down from the sky, Hanumān, the lord of monkey-herds, consoled her again and again.—"Animals, unagitated, attain to happiness or misery, as an outcome of their actions performed (in their previous existence) by merits or demerits. Why dost thou mourn for others, thyself being an object of moruning? Why dost thou feel commisseration for the poor, thyself being poorly? In this body like unto a bubble who is there who mourneth for another? It behoveth thee now, O thou having thy son alive, to look after prince Angada and think of those duties which remain to be executed by thee (after the demise of Vāli). Do thou know that life and death of the animals is very unsettled. It is therefore proper to perform what tends to the welfare of after-life. It doth not behove thee, O learned damsel, to mourn like others. He even, who (while living) was surrounded by thousands of monkeys cherishing hopes, hath met his destined end. This hero discharged his royal duties in consonance with the sanctions of morality and was gifted with various kingly accomplishments such as conciliation, charity and forgiveness. He hath attained to the land of kings and it becometh thee not to mourn for him. O blameless damsel, all these foremost of monkeys, this thy son Angada, this kingdom of the monkey chief, do belong to thee. Do thou soon despatch, O passionate lady, these two (Angada and Sugriva) exercised with grief as they are (for the performance of Vāli's funeral rites). And abiding by thy commandments let Angada govern the earth. Let Angada perform all those ceremonies, which should be gone through by sons according to the *Sastras* and which are for the well-being of the king; this is the time for the performance

of those funeral rites. Performing the funeral ceremonies of the lord of monkeys do thou install Angada. And beholding thy son thus established on the throne thou shalt be able to pacify thy grief?" Hearing those words of Hanumān, Tārā, racked with grief consequent upon the loss of her lord, bespake him who was standing there:—"I would rather die with this hero who hath been slain than have hundred sons like Angada. I cannot myself govern this kingdom nor can I confer it upon Angada. Such duty devolves upon his (Angada's) uncle Sugriva now. O Hanumān, do thou not consider that I shall confer this kingdom upon Angada—O best of monkeys, father is son's friend (in this respect) not mother. There is no other resource for me tending to my welfare both in this world and the next than taking refuge unto this lord of monkeys. It is becoming for me to serve this bed which hath been resorted to by the hero, slain (and lying before me.)

SECTION XXII.

VALI, ranging on the verge of death, casting his looks arounds and sighing faintly, espied his younger brother Sugriva before him. Welcoming that lord of monkeys with clear accents, Vāli addressed him affectionately saying:—"O Sugriva, do thou not take to thy heart the improper conduct I have shown towards thee, being attracted by inevitable foolishness, subject as I was to sin. Methinks, O brother, it is not our fortune to enjoy at the same time the double bliss of fraternal affection and the enjoyment of kingdom, or else why has it happened otherwise? Do thou acquire to-day this kingdom of the forest-ranges and know me as one who hath departed to the abode of Death. Soon shall I renounce

my life, kingdom, my exquisite grace and my blameless fame. It behoveth thee, O hero, O king, to perform what I shall speak unto thee in this plight, however difficult it might be. Do thou behold Angada fallen on the ground with tears in his eyes—a little boy, incapable, brought up in luxury and deserving happiness. Do thou maintain this my son, dearer than my life, like unto thy own son, born of thy loins, satisfying all his wants in my absence. O best of monkeys, like unto me, thou art his father, protector, conferrer of gifts and remover of fear. This graceful son of Tārā equals thee in prowess and shall precede thee in the destruction of Rākshasas. This youthful Angada, Tārā's son, gifted with energy and strength, shall perform befitting exploits displaying his prowess in the battle. Surasen's daughter is wonderfully expert in ascertaining subtle things and giving counsels in the time of danger. Do thou, without the least doubt perform what shall the chaste lady instruct thee to do ; for Tārā's advice never goes without effect. It behoveth thee to perform Rāghava's service fearlessly or else thou shalt be visited with sin : on his being insulted thou shalt be injured. O Sugriva, do thou put on this celestial golden garland—herein dwelleth the bounteous Sree who shall renounce me after my death." Having been accosted thus by Vāli, out of fraternal affection, Sugriva renouncing joy again became pale like unto the Moon possessed by Rāhu. Renouncing his inimical feelings, being thus addressed by Vāli and carrying out his words energetically Sugriva accepted the golden garland as ordered (by him). And conferring (upon Sugriva) that golden garland and beholding his son before him, Vāli, resolved upon death, spake unto Angada, saying :—"Do thou place thyself now under the control of Sugriva, ascertaining time and place, putting up with misery for thy welfare and injury. O thou having long arms, Sugriva shall not regard thee much, if dost thou remain in the same wise in which thou hadst been brought up by

me before.* O slayer of foes, do thou never mix with Sugriva's enemies, and place thyself always under Sugriva's control, having subdued thy senses and being intent upon thy master's (Sugriva's) welfare. Do thou not cultivate too much of friendship nor be wanting in it—for both of these extremes are sources of disasters. Do thou therefore follow the golden mean." After he had said this, his eyes became expanded, his teeth were opened and his appearance became ghastly. And greatly pained by shafts he breathed his last. And thereupon, the monkeys, the foremost of those who go jumping, having lost their chief, bewailed and cried. On that monkey chief's departure to the land of celestials, Kishkindhā was divested of her lord, and gardens, hills and woods were all rendered lonely. That best of monkeys, who fought a dreadful battle with the high-souled *Gandharbas*, being dead, all other monkeys became of pale countenance. "Vāli entered into a terrible conflict with the mighty-armed Golava and fought for ten years and five, for nights and days without respite. And on the sixteenth year, Golava was killed. Bringing about the destruction of that wicked *Gandharba*, Vāli, having terrible teeth, saved us all from fear. How hath he been killed to-day?" Like unto kine, incapable of enjoying peace in a mighty forest filled with lions, their chief being dead, these forest-rangers could not attain to felicity on the demise of that lord of monkeys. Thereupon, Tārā, sunk in the gulf of disaster, eying the countenance of her deceased lord, fell down to the ground embracing Vāli like unto a creeper clinging for its support to a mighty but broken tree.

* The significance of the passage is as follows :—Thou wert a mere child while I brought thee up. But now thou art a grown up young man and this is the time for thee to serve thy elders. Do thou therefore serve Sugriva.—T.

SECTION XXIII.

THEREUPON smelling the face of that lord of monkeys, Tārā again addressed her deceased lord, known all over the world, saying:—"O hero, disregarding my words, thou art lying on the uneven earth, hard and filled with gravels. O lord of monkeys, the earth is dearer unto thee than I, since thou art lying there embracing her and art not welcoming me. O hero, O dear, O brave lord, wonder it is that God under the semblance of Rāma, hath placed himself under the control of Sugriva; hithertofore he shall be regarded as a hero. Why art thou not awake, hearing the bewailings of bears and monkeys who used to wait upon thee, powerful, as well as that of Angada and myself? Alas! thou art lying on this bed of the heroes, being slain in the battle, where formerly, thy enemies destroyed by thee, used to lie down. O thou born of a pure family, O thou that art fond of warfare, O my dear, O conferror of honors, whither hast thou departed making me husbandless? Let not the wise, henceforth, confer their daughters upon the heroes. Alas! behold me, the wife of a hero, made a widow in no time. Shattered is my honor and destroyed is my happiness and I am sunk in the deep abyss of grief. Forsooth, this my firm heart is not sundered into hundred pieces, beholding my husband slain! Thou art my friend, my dear husband and a great hero—and thou hast met with destruction, being struck by another man. A husbandless woman is always styled by the wise as widow, although she might have a son and enough of riches. O hero, thou art lying down in a pool of blood issuing out of thy own person, like unto thy own bed having a red-dyed bed-sheet. Thy body is on all sides besmeared with blood and dust and I am incapable of embracing thee with my arms, O best of monkeys. Surely hath Sugriva

satisfied his hostile intention to-day, whose fear hath been removed by one shaft, discharged by Rāma. Thyself departing to the land of the dead, I have been eying thee simply, being prevented from touching thy person by the shaft piercing thy heart".* Thereupon Neela took out that shaft from the person of (Vāli) like unto a flaming serpent lurking in a mountain cave. There beamed the shaft extracted from his body like unto the rays of the Sun, stationed on the summit of the setting hill. And there poured forth from all his wounds, streams of blood, like unto showers of melted copper and other metals falling from a mountain. And (Tārā) washed, with tears, her heroic husband's body covered with dust and wounded with weapons. Beholding her husband thus slain and besmeared with blood, she spake unto her son, Angada, having coppery eyes, saying :—"Behold this terrible declining stage of thy Sire. Here is the end of his hostilities collected by his impious actions. O my son, do thou bow unto thy kingly father, the conferrer of honors, who hath departed to the abode of Death, having a flaming person like unto the rising Sun." Thus accosted, Angada rose up and, saying, "I (do touch my Sire's feet)," embraced his father's feet with his plump arms. (Thereupon Tārā said)—"Saying 'Do thou live long' why dost thou not welcome Angada, to-day as before, who hath bowed unto thee? I am with my son, standing by thee who art dead, like unto a cow with her calf, having the bull slain by a lion. How hast thou, without me, thy wife, bathed in the water of Rāma's shafts, at the end of thy battle-like sacrifice? Why do I not behold here that favourite golden garland of thine, which was conferred on thee by the lord of celestials, pleased in a battle? Royal grace hath not renounced thee, O conferrer of honors, albeit thou art dead, like unto the rays not quitting the king of mountains, even after the Sun is set. Thou didst not act by

* The meaning is :—Lest by my touching that shaft thou feelest a greater pain.—T.

my wholesome words, nor could I prevent thee. And I am now destroyed with my son, along with thee in the battle. Truly hath Sree (goddess of wealth) renounced me."

SECTION XXIV.

Beholding Tārā emerged in a deep and mighty ocean of grief, Vāli's younger brother was overwhelmed with penitence, in consequence of the unbecoming destruction of his brother. And seeing her countenance full of tears, the high-souled (Sugriva), racked with grief and repentance, approached slowly Rāma along with his followers. And nearing him, with a bow in his hand, having arrows like unto serpents, famed and having auspicious marks on his person, he spake unto Rāghava, seated there, saying—"O lord of men, thou hast fulfilled thy promise by carrying it out into practice; and as for wretched me, O son of a king, I shall refrain today from all enjoyments. This queen lamenting piteously, these subjects and retinue bewailing, being overwhelmed with grief, this king being slain, how can kingdom please me? O Rāma out of anger, and passion, and on account of my being insulted by him, I did formerly desire to bring about my brother's destruction. But that lord of monkey-herds being slain, O best of Ikshwakus, I am truly pierced to the quick with anguish. I do prefer living for good in the mount Rishyamuka, earning my livelihood somehow or other, to the accession of heaven by destroying (Vāli). This highly intellectual and high-souled one spake unto me "Do thou range at large, I do not wish to destroy thee." Such words were really becoming of him, O Rāma. And these words and this action become me (vile as I am). How can a brother, O Rāma, however avaricious he might be, relish the destruction of his qualified brother, com-

paring the happiness of a kingdom, with the grief (consequent upon his brother's demise)? He did not desire to slay me, lest his greatness might be spoiled; but alas! through my wicked sense, I performed an iniquity by taking the life of my brother. Being struck by him with branches of trees, while I fled away and wept, he, consoling me, said only "Do not do this again." He all along maintained his fraternal feelings, his honesty and piety; but (woe to me) I have displayed my wrath, passion and monkey-hood. O friend, like unto the lord of celestials perpetrating sin by destroying Biswarupa, I have been, by bringing about the destruction of my brother, visited with this sin, beyond comprehension, avoidable, undesirable and invisible. Indra's sin was shared by earth, water, trees and women; but who is there who will bear and desire to participate this monkey's sin? Perpetrating such an improper and irreligious act, tending to the decay of my family, I do not deserve the respect of my subjects and the heir-apparentship; what of kingdom, O Rāghava. I am the perpetrator of a vile and disgraceful sin, blamed of all in this world. And like unto a current of rain going downwards, this mighty grief hath overcome me. This mighty and infuriated elephant of a sin, having the destruction of a brother as its body, repentence, as its trunk, head, eyes and tusks, hath been crushing me like unto the banks of a river. Alas! O best of kings, this unbearable sin hath been driving away all pious feelings from my heart like unto alloy leaking out of discolored gold when molten in fire, O Rāghava. Methinks, for me, O Rāghava, these mighty monkeys and Angada are almost half-dead (with grief). A good-natured and obedient son is rare. Where is to be found Angada's equal? O hero, there is no such land where I may meet again my brother. The heroic Angada shall not live to-day—and if he lives, his mother shall live to bring him up. Forsooth, without her son, she shall not live long. Therefore shall I enter this flaming fire with a

view to place myself on the same level with my brother and his son and all these mighty monkeys shall engage in quest of Sitā, abiding by thy commandments. O son of a king, they shall all carry out thy orders even in my absence, do thou, therefore, order me (to enter fire) who am the destroyer of my own race, have performed an inquity and do not deserve living any more." Hearing the words of Vāli's younger brother, who was bewailing thus, Rāma, the heroic descendant of Rāghu and the slayer of foes, remained stupified for some time with tears in his eyes. In the mean-time, Rāma, patient like unto the protector of the world, worked with curiosity, looked again and again towards the bewailing Tārā sunk in the gulf of disaster. Thereupon the principal counsellors raised up the brave spouse of the lord of monkeys, having graceful eyes and lying on the earth, embracing her husband. And snatched away from her husband and trembling, she beheld Rāma, with bow and arrows in his hand, burning like unto the Sun by virtue of his own effulgence. And beholding him gifted with all royal marks, having beautiful eyes and never seen before, that one, having the eyes of a fawn, thought within herself. "This great one must be Kākuthstha." And the worshipful Tārā, worked with grief, and overwhelmed with disasters, bewailing, neared quickly that high-souled one, resembling the lord of celestials and hard to approach. And having reached the pure-souled Rāma, who had his ends fully attained in battle, the high-minded Tārā, having her frame worked with grief, spake unto him, saying :—"Thou art immeasurable, hard to approach, highly pious, prudent, of controlled senses and increasing fame, forgiving like unto earth and of blood-red eyes. Thou hast bow and arrows in hand, art highly powerful and of a tough body. And renouncing human grace thou hast assumed the grace of a celestial person. Do thou slay me with that self-same shaft with which my dear one was slain. And thus slain, O hero, I shall near him, for Vāli doth

not relish the company of any other woman but me. O thou having eyes resembling clean lotus-petals, this (hero) departing to the abode of celestials and not beholding me there, shall not delight in the company of *Apsaras*, wearing diversified garments and copper-colored corronets. Even in the land of celestials, O hero, Vali shall turn pale with grief in my separation, like unto thee in the picuresque dale of the Lord of mountains, separated from the daughter of the king of Videha. Thou knowest well that a handsome man is greatly afflicted with the seperation of his spouse; and knowing this, do thou slay me, and Vāli shall not be tormented with grief consequent upon my absence. High-souled as thou art, thou art thinking that thou shalt, slaying me, be visited with a sin arising from the destruction of a female. But do thou kill me, O son of a king, knowing me as the soul of Vāli, and thou shalt not be responsible for destroying a woman. According to the Vedas and various other sacred texts, wives are inseparably blended with their husbands. And the wise say that there is no other gift better than that of a wife in this world. Thou shalt, O hero, confer me religiously upon my dear one and by this gift thou shalt be saved from the sin consequent upon killing me. It doth not behove thee not to kill me, who am exercised with grief, without my lord, snatched away from him and reduced to such a (pitiable) plight. O lord of men, I cannot live long without that highly intelligent lord of monkeys, having an elephantine gait and wearing an excellent golden garland." Thus accosted, the high-souled lord consoling Tārā, spake unto her the following well-meaning words.—"Do thou not lose thyself, O wife of a hero. This whole world of creation is being guided by God's dispensation. And by Him is administered misery or happiness as people say. These three worlds cannot neglect His dispensations and are entirely subject to Him. Thy son shall attain to the heir apparentship of the throne and thou

shalt enjoy excellent joy therefrom. This hath been decreed by the Almighty. Wives of heroes do never relent." Being thus consoled by the high-souled (Rāma) gifted with prowess, and the slayer of foes, Tārā, the wife of a heroic husband, and wearing a graceful garment, ceased bewailing.

SECTION XXV.

THEREUPON, Kākutstha, with Lakshmana, equally aggrieved, said, consoling Sugriva, and Tārā together with Angada.—"Grief and lamentations do not tend to the welfare of the deceased. It therefore behoveth ye to perform the after ceremonies. Ye have satisfied the worldly practice with a profuse discharge of tears. It is not proper to delay the performance of appointed actions. Time is the prime cause in this world, and the source of the accomplishment of actions. And Time it is that leads men to actions. No one is the lord of another person, and no one leads him to actions. People are subject to their actions of previous existence and Time aids them. Even the Eternal being cannot withstand the ways of Time. He never decayeth—and no one else can withstand the course of Time. It hath no friend, no cause and no one can overcome it. It hath no kinsman, no relation; even it is not subject to itself. The wise can percieve the work of Time. Piety, wealth and desire are all subject to it. Vāli, the lord of monkeys, hath attained to his own true state, reaping the fruits of his actions, acquired by virtue of his royal accomplishments —namely, forgiveness and charity. The abode of the celestials, which was conquered by this high-souled one by his former piety, hath now been occupied by him after resigning his body. This is the best course of Time that hath been attained to by the lord of monkey-herds. No more with

lamentations therefore; do thou perform the actions that are worthy of being performed on this occasion." After Rāma had spoken thus, Lakshmana, the slayer of foes, addressed Sugriva, senseless with grief, with the following sound words:—"Sugrivā, do thou perform the funeral ceremonies of Vāli along with Tārā and Angada. Do thou collect for cremation many a dry fuel and celestial sandal. Do thou console the unfortunate Angada, who is beside himself with grief. Do not conduct thyself like an ignorant person, for this city is now under thee. Let Angada bring clothes, garlands, scents, clarified butter, oil and other necessary articles. O Tārā, do thou go and bring soon a conveyance; for speediness is a special virtue on an occasion like this. Let the monkeys dress themselves who can convey this hearse. The powerful and the capable only shall carry Vāli". Having thus addressed Sugriva, Lakshmana, the enhancer of Sumitrā's joy and the destroyer of foes, stood before his elder brother. And hearing the words of Lakshmana, the counsellor respectfully entered the cave with a view to bring the conveyance. And taking that conveyance carried by the monkeys and worthy of being carried by the heroes, he issued out again of the cave. It had a celestial throne and was like unto a war-chariot and had trees and birds painted on it. It was painted on all sides with the figures of foot soldiers, had latticed windows and was like unto the car of the *Siddhas*—spacious and artistically and stoutly built by artizans with beautiful carvings like unto a wooden hill. It was ornamented with excellent ornaments and beautiful garlands, sprinkled with red sandal and skirted with strong ribs. It was covered with flowers and lotus-garlands, crusted with precious clothes and had the colour of the rising Sun. Beholding such a conveyance, Rāma spake unto Lakshmana, saying—"Do thou soon conduct the funeral service of Vāli." Thereupon Sugriva, along with Angada, placing Vāli on the conveyance, began to bewail.

And placing the lifeless body of Vâli on it, he covered it with various ornaments, garlands, and clothes. Thereat Sugriva, the king of monkeys, ordered for the performance of Vâli's funeral rites. "Let the monkeys go before, scattering many a precious jewel and let the conveyance follow them. Let the monkeys perform the obsequies of our master with such grandeur as befits the riches of the kings on this earth." With a view to perform the funeral ceremonies of Vāli, the counsellors and other monkeys, having lost their king and embraced Angada, proceeded weeping. And other subject monkeys followed them. And all other she-monkeys, headed by Tāra, having lost their lord, bewailed, exclaiming again and again—"O hero, O hero".—And they, thus bewailing piteously, followed their lord. And in response to the bewailings of she-monkeys, hills and forests, as if, bewailed on all sides. Monkeys, ranging in the forest, made funeral piles on the banks of the hill-streams and in solitary watery nooks. Thereupon laying down from their shoulders the conveyance, those foremost of monkeys stationed themselves in a corner, being stricken with grief. And Tārā, beholding her husband's body on the conveyance, placed his head on her lap and bewailed, overwhelmed with grief. "O lord of monkeys! O my lord! O my dear one! O thou used to luxuries! O thou having long arms! O my darling! behold me. Why dost thou not behold these monkeys, racked with sorrow? O conferrer of honors, thy countenance looks as if beaming with joy; although thou art dead, and thou appearest as if alive, having the hue of the setting Sun. O monkey, Death himself, under the semblance of Râma, is attracting thee, who with one shaft in the battle, hath rendered us all widows. O best of kings, these she-monkeys cannot go by jumping. Dost thou not percive that they have travelled so far on foot? Those thy wives, having moon-like countenances, have always thy welfare in view. Why dost thou not, O best of monkeys, cast thy looks towards them and Sugriva? O king, these

thy counsellors, thy wives headed by Tārā, and all these citizens are bewailing around thee. O slayer of foes, do thou despatch thy counsellors to the city and we shall all enjoy in this forest, excited with *amour*." The other she-monkeys, worked with sorrow, raised up Tārā bewailing thus being exercised with grief consequent upon the demise of her husband. Thereupon Angada along with Sugriva, overwhelmed with grief, weeping, placed his Sire's body on the funeral pile. And putting fire duly, he circumambulated his Sire, bound for a journey for good. Having duly cremated Vāli's body,the foremost of monkeys arrived at a river of auspicious water with a view to perform the watery ceremony. And all these monkeys along with Sugriva and Tārā, placing Angada before them, sprinkled water. And the highly powerful Kākuthsha, equally aggrieved like Sugriva, being as poorly, conducted duly the obsequious ceremonies of Vāli. Thereupon cremating Vāli, gifted with unequalled prowess, slain with one shaft of the foremost of Ikswakus, and like unto flaming fire, Sugriva appeared before Rāma who was in the company of Lakshmana.

SECTION XXVI.

AND thereupon those foremost of monkeys waited there, surrounding Sugriva exercised with grief and wearing wetted cloth. And they all, approaching the mighty-armed Rāma of unwearied actions, stationed themselves with folded hands like unto the great ascetics around the Grand-Father (of the celestials). Thereupon Hanumān, the son of Marut, resembling a golden hill and having a countenance resembling the rising Sun, spake with folded hands, saying:—"By thy assistance, O Kakuthstha, O lord, this great ancestral kingdom of the highly powerful monkeys, having sharpened teeth,

incapable of being acquired by the high-souled ones, hath been attained to (by Sugriva). Being commanded by thee, he along with his friends, entering this city, shall perform the royal duties. And being duly bathed he shall worship thee particularly, with garlands, jewels, scents and *oshadhis*. It behoveth thee to enter this pleasant mountain cave and satisfy these monkeys by installing (Sugriva on the throne)." Being thus accosted by Hanumān, the highly intelligent Rāghava, skilled in speech and the slayer of foes, replied:—"O gentle Hanumān, abiding by my Sire's mandate, I shall not enter a hamlet or a city for these fourteen years. Let Sugriva, the foremost of monkeys, enter this magnificent celestial cave and do ye all instal him speedily on the throne." Having thus addressed Hanumān, Rāma spake unto Sugriva, saying:—"Conversant with customs as thou art, do thou instal this generous and heroic Angada, gifted with prowess and honoring customs, as the heir-apparent of the throne. This brave and eldest son of thy elder brother—Angada, is truly worthy of the heir-apparentship. O gentle one, this month of *Srâbana*, which is the first of those four months which make up the rainy season, hath set in and this is not the time therefore to institute any enquiry about Sitā. Do thou therefore enter thy auspicious city and I shall live in this mountain along with Lakshmana. Pleasant indeed is this mountain cave, spacious, filled with air, water and many lotuses. Thou shalt engage in endeavours to bring about the destruction of Rāvana, after *Kartika* sets in. This is not the proper time, O gentle one, and do thou enter thy own city. And being installed on the throne do thou enhance the joy of thy friends." Being thus commanded by Rāma, Sugriva, the foremost of monkeys entered the pleasant city of Kishkindhā, reared by Vāli. Encircling that lord of monkeys thousands of them entered the city. Beholding the lord of monkeys, the subjects bowed unto him, lowering their heads on the ground. Welcoming the subjects and raising them

up, the highly powerful Sugriva entered the pleasant inner apartment of his brother. On his entering the city, his friends installed the highly powerful foremost of monkeys--Sugriva, on the throne like unto the celestials placing the thousand-eyed Deity (on the kingdom). The monkeys brought for him a copper-colored golden umbrella, white chowries, a magnificent golden staff, diverse jewels, various seeds and medicating drugs, roots and flowers of glomerous fig trees, white clothes, white sandal paste, fragrant garlands, flowers growing in water and on land, celestial sandal and various scents, fried grain, gold, *Priyangu** honey, clarified butter, curd, tiger-skin, a pair of excellent sandals, *gorochana*† and red *Arsenic*. Carrying all those things there came sixteen maids, highly delighted. Thereupon those monkeys pleased the foremost of twice-born ones with jewels clothes and eatables, with a view to instal that best of monkeys. And these conversant with *mantras* threw clarified butter, sanctified by *mantras*, into flaming fire burning on a *Kuca* bed. And placing him on an excellent throne facing the east, uttering duly *mantrâs* in that golden room situated on the summit of the picturesque palace and beautified with magnificent coverlets and garlands, and collecting pure water from various rivers, sacred places and oceans, those foremost of monkeys kept it in golden jars. Gaya, Gabaksha, Gabaya, Sarava, Gandhamadana, Mainda, Divida, Hanumān and Jāmbubān, installed Sugriva with auspicious horns of a bull and golden jars according to the rites prescribed by *Sastras* and sanctioned by the great saints like unto the celestials installing the thousand-eyed Deity with pure, fragrant water. Sugriva being installed

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* A medicinal plant, and perfume, commonly known by the name *Priyangu* and described in some places as a fragrant seed.—T.

† A bright yellow pigment prepared from the urine of a cow, or committed in the shape of scibulæ by the animal, or according to some found in the head of a cow.—T.

thus, these high-souled and foremost of monkeys, by hundreds and thousands, began to clatter with delight. Abiding by Rāma's words, Sugriva, the lord of monkeys, embracing Angada, conferred on him the heir-apparentship of the throne. And Angada being thus installed, those best of monkeys, highly delighted, adored the high-souled Sugriva, extolling him again and again. Angada and Sugriva being thus established, they all, greatly delighted, praised again and again the high-souled Rāma and Lakshmana. And the city of Kishkindhā, filled with stoutly built people and adorned with pennons and flags, appeared beautiful in the mountain cave. Communicating unto the high-souled Rāma the news of installation, the highly powerful lord of monkey hosts (Sugriva) getting back his wife Rumā, regained the kingdom like unto the lord of celestials.

SECTION XXVII.

On Sugriva being installed and the monkeys entering the cave, Rāma, along with his younger brother, got at the Prasrabana hill, resounded with the noise of tigers and deer, filled with terrible lions, covered with diverse trees, creepers and bowers, inhabited by bears, monkeys, *Gopuchyas* and cats, resembling a collection of clouds and always auspicious. Rāma, along with Saumitri, selected for his habitation, a spacious cave, situated on the summit of that hill. Making the above condition with Sugriva, Rāma, the pure-souled descendant of Raghu, spake unto his humble younger brother Lakshmana, the enhancer of wealth, the following sound words, worthy of being spoken on that occasion—"O Saumitri, O slayer of foes, in this pleasant and spacious mountain cave filled with air, we shall pass the rainy season. O son of a king, this summit of the hill is excellent and picturesque, beautified

with white, black and coppery stones, filled with diverse metals and river frogs, covered with diverse trees and pleasant creepers, resounded with the musical notes of various birds and cries of peacocks and beautified with various flowery trees,such as *Malati*, *Kundas*, *Sindubara*,(*a*) *Sirisa*,(*b*) *Kadamba*, *Arjuna*,(*c*) and *Sarja*.(*d*) O son of a king, this pond filled with full blown lotuses shall always be near our cave. This cave shall be worthy of our habitation, O gentle one, having its north-eastern part low and the western part high. There is, O Saumitri, at the entrance of the cave, a level, beautiful, spacious stone, black like unto collyrium. Behold O my brother, on the north, the summit of the hill, resembling collyrium and a rising cloud. There appears on the south a beautiful white hill resembling the Kailaça filled with various metals. Behold before the cave the mudless stream, flowing towards the east like unto *Janhavi*(*e*) in the *Trikuta*(*f*) mountain. This rivulet appears like unto a damsel ornamented and clothed, being filled with various trees, such as—*Sandal*, *Tilaka*, *Sâla*, *Tamalas*, *Atimuktas*, *g*) *Padmaka*, *Saralas*,(*h*) *Asokas*, *Bâneeras*,(*i*) *Timidas*, *Vakulas*, *Ketakas*, *Hintalas*, *Tinicas*, *Neepas*, *Vetashas*, *Kritamalakas* growing on her banks. This rivulet resounded with various notes of hundreds of various birds, filled with *Chakrabakas* attached to each other, crowded with geese and *Sarasas*, having picturesque banks, and various jewels, is as it were laughing

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(*a*) As small tree—Vitex negundo.—T.

(*b*) A kind of tree—Acacia Sirisa.—T.

(*c*) A tree—Pentaptera arjunee.—T.

(*d*) The *Sala* tree (Shorea robusta) another tree (Pentaptera Arjuna.—T.

(*e*) The river Ganges—literally—the daughter of *Janhu* a saint. The *Ganges* is called so on account of her supposed origination from the thigh of the great saint.—T.

(*f*) The name of a mountain—literally it means—having three peaks.—T.

(*g*) A tree (Dalbergia onjeimaisis)—Mountain ebony.—T.

(*h*) A sort of pine, (Pinis longifolia)—T.

(*i*) A sort of cane or ratan, (Calamas Rotany).—T.

on all sides. Here it appears covered with violet lotuses, here with red lotuses and there again with celestial white water-lilies. This pleasant and picturesque stream is filled with various water fowls and *Chakravakas* and served by many a saint. Behold there the rows of pleasant sandal trees and those *Kukuvas* which have grown up as it were like unto mental emotion. Picturesque indeed is this place, O slayer of foes, and we shall happily live here, O son of Sumitrā. At no distance, O son of a king, from this place is situate the pleasant city of Sugriva—Kishkindhā, filled with forests. Hear then, O best of conquerors, the sound of music, and the clatter of monkeys mingled with the sound of *Mridangas*. Forsooth is rejoicing Sugriva—the foremost of monkeys, getting back his wife, regaining his kingdom, and attaining to regal splendour." Having said this, Rāghava, along with Lakshmana, dwelt in that *Prasravana* hill abounding in caves and bowers. He did not attain to a best felicity although he lived in that pleasant hill filled with many things. Pondering over the ravishment of his spouse, dearer than his life, beholding the setting of the Sun in particular, he did not go to sleep, although he laid himself on the bed in the night. His younger brother Lakshmana, equally aggrieved, spoke unto Kākutstha, thus bewailing being exercised with grief and almost beside himself with sorrow, consequent upon Sitā's bereavement, saying:—"It doth not behove thee to lament thus, being exercised with grief—it is not unknown unto thee that people, thus bewailing do exhaust themselves by and by. O Rāghava, thou art devoted to pious actions and the services of the Deity in this world—and pious, energetic and dost believe in the existence of God. Without being persevering thou shalt not be able to destroy in conflict thy enemy—that terrible, willy Rākshasa. Do thou renounce thy grief and take recourse to energy and thou shalt be able to slay that Rākshasa with all his family. What of the destruction of Rāvana, thou art O Kākutstha,

capable of uprooting the earth with oceans, forests and hills. Rains have set in and do thou wait for the autumn when thou shalt encompass the destruction of Rāvana with his kingdom and kinsmen. I, too, am exciting thy latent energy like unto fire hidden in ashes with oblations. Welcoming the auspicious and well-meaning accents of Lakshmana, Rāghava again spake unto him the following affectionate words:— "O Lakshmana, truly do thy words become thee, affectionate, devoted, truthful and intent on my welfare as thou art. Renouncing this grief standing in the way of all business, I shall call forth, the more, this my energy on the occasion of displaying my prowess. I shall live here, awaiting the autumn and abiding by thy words and awaiting as well Sugriva's pleasure and the clear currents of the rivers. Heroes receiving favours always return them; the ungrateful lose the friendship of the honest." Considering Rāma's words as highly sound and welcoming them therefore, Lakshmana, with folded hands, spake unto Rāma of graceful appearance, displaying his own intelligence—"O lord of men, I fully approve of all thou hast said. The monkey-chief shall soon engage in our service. Resolved on the destruction of thy enemy, do thou spend here this rainy season awaiting the autumn. Subduing thy wrath, and awaiting the autumn, do thou with me spend these four months in this hill filled with deer, capable as thou art of encompassing the destruction of thy enemy."

SECTION XXVI

THEREUPON encompassing the destruction of Vāli, installing Sugriva and dwelling on the summit of the Mālyabana hill, Rāma spake unto Lakshmana, saying, "This is the time —the beginning of the rainy season—do thou behold the sky

enveloped with clouds resembling so many hills. The sky, drinking the liquid contents of the ocean through the rays of the Sun, and being *enceinte* for nine months, is giving birth to showers. Ascending the sky by the steps of clouds, one can ornament the Sun with garlands of *Kutajas* and *Arjunas*. Like unto a wound covered with a torn cloth, the sky is enveloped with cool clouds, coppery with the rays of the setting Sun, and yellow at another end. The sky, having mild breezes as its breath, sprinkled with sandal-like evening rays and covered with yellow clouds, is appearing as it were like one stricken with *amour*. The earth, afflicted with perspiration and filled with new water, is emitting forth vapour like unto Sitā racked with sorrow. *Ketaka* smelling breezes may be drunk up in the cavity formed by putting the hands together, like unto cold water discharged off the clouds and mixed with camphor. This hill, having blown *Arjunas* and *Ketakas* and rid of its enemies like unto Sugriva, hath been bathed with showers. These hillocks, having clouds for dark deer-skins, heavy showers for sacred threads and having caves filled with air, are appearing like so many *Brahmins* who have finished their studies. The sky, being struck by thunders like unto so many golden lashes, is, as if, groaning under a deep mental agony. Methinks, the lightning, shining by the violet clouds, is appearing like unto the poor Vaidehi at the lap of Rāvana. These quarters, enveloped with clouds and having therefore the Moon and stars hidden, are indeed very pleasant unto those who are under the influence of Cupid. Behold, O Saumitri, on the summits of the hill the flowery *Kutajas* enveloped with the vapour arising out of the earth, gladdened at the approach of the rainy season and exciting my *amour* who am stricken with grief. (In this season) the dust is watered, the air is saturated with dews, all the evils of the summer are stopped, the kings no longer proceed on royal marches and those journeying in a foreign land return their native homes. The

Chakrabâkas along with their mates are proceeding, being desirous to live in the *Mânasa Saravara;* and in consequence of incessant rains, chariots and other conveyances cannot pass along the wayfares. Somewhere hidden, somehere open, the sky, covered with clouds, appears like a vast ocean, being encircled here and there with hills. There speedily pass by the hill streams, being resounded with the cries of peacocks, carrying with the current *Sarja* and *Kadamva* flowers and having their coppery contents mixed with the metals of the mountain. People (in this season)live upon many a sweet rose-apple ; and ripe mangoes, of diverse colors, being shaken by the wind, fall on the earth. The clouds, resembling the summits of a mountain, having lightnings for pennons and cranes for garlands, are muttering like unto infuriated elephants in a field of battle. The forest-lands, having their green pastures emerged in water, with peacocks dancing all around with joy and clouds discharging their watery volumes incessantly, are appearing more graceful in the evening. (In this season) clouds, surrounded by cranes and heavily laden with water, are constantly moving, sometimes resting on the high summits of the mountains and emitting a muttering sound. And rows of cranes, fond of clouds, rising up in the sky, delighted and moved by the wind, are appearing like a garland of white lotuses, spread along the welkin. And the earth, covered with green grass and variegated with newly born insects, is appearing like a damsel clothed with a white blanket spotted here and there with lac. (In this part of the year) sleep is gradually overcoming the great God *Nârâyana,* the river is flowing speedily towards the ocean, the delghted cranes are approaching the clouds and the damsels are proceeding towards their lovers. The peacocks are dancing at the forest skirts, the *Kadamva* trees are covered with flowers, the bulls have become attached unto kine and the earth has become charming with corns and forests. The rivers are flowing by ; the clouds are discharg-

ing waters; the infuriated elephants are emitting terrible roars; the forest-lands are growing more charming; persons, separated from their wives, are growing more anxious; the peacocks are dancing with delight and the monkeys are greatly comforted for Sugriva's attaining to the kingdom. By the fountains in the forests, the infuriated elephants delighted with the fragrance of the *Ketaka* flowers and maddened with the noise of the water falls, are emitting terrible roars along with the peacocks. The black bees, resorting to the branches of the *Kadamba* trees and overwhelmed with showers, are, as if, slowly discharging their temporal juice—namely the honey of flowers collected by them ere while. The branches of rose-apple trees containing enough of fruits like unto a collection of char coal are so appearing as if the black bees are drinking the juice thereof. The dense clouds, ornamented with pennon-like lightnings and emitting terrible roars,are appearing like so many elephants, mad after fighting. The infuriated lord of elephants, following in the track and ranging in the hills and forests,hearing the muttering of clouds and taking it for the uproar of another elephant, has turned back, with a view to enter into conflict with him. Somewhere the bees are humming, somewhere the peacocks are dancing—somewhere are ranging the infuriated elephants—and in this way the forest-land has assumed diverse appearances. It appears like unto a drinking-place,covered with *Kadambas, Sarjas, Arjunas* and lotuses growing on land, filled with water resembling honey and with the dance and cries of mad peacocks. The birds, having their wings discolored, being wet with water, delighted and thirsty, are drinking the drops of clear water falling on leaves and discharged by the Lord of celestials.* The sonorous humming of the bees, being accompanied by the gutteral sound of the frogs and the mutterings of the clouds, resembling the sound of *Mridangas,* an organised music, as if, hath begun in the forest. Sometimes

* According to Hindu mythology Indra is the god of rains.—T.

dancing, sometimes setting up loud cries, sometimes placing themselves against the tops of the trees, the peacocks, having beautifully ornamented exteriors, have commenced music in the forest. And rising from their perpetual sleep by the muttering of clouds, the frogs, assuming various shapes and making diverse sounds, are setting up cries being distressed with new watery showers. The rivers, carrying *Chakrabâkas* as their breast and leaving behind their old banks,are approaching, being excited, their own lord with various new presents. Clouds, big with new waters coming in contact with violet ones are appearing as such ; and sometimes, touching the hills burnt by forest-fire, are appearing like deep-rooted hills. The elephants are ranging in this charming forest-land, carrying the fragrance of *Neepas* and *Arjunas*, having its green swards filled with *Indragopas** and with delighted, peacocks dancing all around. The black bees, delighted, are drinking honey, embracing the shower-distressed and new filaments of the lotuses and *Kadamva* flowers. (In this season) the elephants are infuriated, the bulls are delighted, the lions have grown more powerful, the hills are charming—the kings are devoid of all active pursuits, and the Lord of celestials is engaged in sport with clouds. The clouds ranging in the welkin and discharging heavy showers, are roaring like unto ocean ; and the rivers, ponds and pools are deluging the earth with their watery contents. (In this season) heavy showers set in—the wind bloweth mightily and the rivers breaking down their banks flow quickly blockading the wayfares. The mountains are, as if, displaying their own beauty and grace being as it were bathed by the cloud-like jars, conferred by the lord of celestials and brought by the wind like unto a king sprinkled by men. The sky is enveloped with clouds and neither the sun nor the stars can be seen—the earth is satisfied with new showers—and the quarters being covered with darkness cannot be seen. The high

* An insect (Coccinella of various kinds).—T.

summits, of the mountains, being washed by showers and beautified by far-stretching waterfalls resembling pearls, are appearing more graceful. The heavy mountain waterfalls, losening the rocks and stretching over the caves filled with the cries of peacocks, are appearing like a pearl-necklace. And the quick streaming waterfalls, of the mountains, washing the summits of the hills, and resembling the pearls, are being deposited in the cave at the foot. And watery drops resembling the pearls of the necklaces used by celestial damsels are pouring on all sides. The setting of the Sun is announced by the birds taking to their nests, lotuses growing pale and *Mâlatis* blossoming. The royal marches are all stopped, and the soldiers, who have already marched are waiting in the way—hostility and wayfares have been equally blockaded by water. This month of *Bhâdra* is the time of studying for those Brahmins, who chant *Sâma* Vedas. Having roofed all his houses and stored up his food, Bharata, the king of Koçala hath set upon the performance of *Ashara* sacrifices. The river *Saraju* is now brimful with water. Seeing me return as if Ayodhyā herself is making a delightful noise. Clearly manifest are now all the signs of the rainy season and Sugriva, rid of his enemies, established on the vast kingdom, and regaining his wives, hath attained to best felicity. And I am, O Lakshmana, waning every day like unto the banks of a river, being separated from my spouse and deprived of my vast kingdom. Immense is my grief, inaccessible is this rainy season and mighty is my enemy, Rāvana; methinks it is impossible for me to bring about the discomfiture of my foe. Owing to the unfitness of the season (for marching against my foe) and the wayfares being inacessible, I cannot possibly request Sugriva (to march) although he is prepared to abide by my mandate. Moreover after a good deal of affliction he has regained his wives, and my service is of very great difficulty; so I do not wish to request that monkey-chief now. Forsooth, shall Sugriva

think of the benefits (he has received from me) after enjoying rest for sometime, when the time for action shall arrive. Therefore I shall, O Lakshmana, live here, awaiting the pleasure of Sugriva and the clear currents of the rivers (the autumn). Heroes receiving benefits, do always return them. The ungrateful lose the good wishes of the great ones." Being thus accosted, Lakshmana, with folded hands, respecting highly his words, spake unto the graceful Rāma, pointing out his own welfare. "Forsooth shall that lord of monkeys carry out all thy wishes. Do thou therefore spend here the rainy season, awaiting the autumn."

SECTION XXIX.

BEHOLDING the clear welkin, void of clouds and lightnings, filled with *Sarasas* and sprinkled with the charming rays of the Moon, Hanumān, the son of Marut, versed in religious lore and political economy, and conversant with effects proper to the time or season, approaching the Lord of monkeys, addressed him with various sound, reasonable and pleasant words, well-meaning, true and teaching the means of acquiring forgiveness, piety and wealth. Acquiring riches Sugriva hath grown careless for the collection of righteousness and wealth, is following the track of the vicious, and is addicted to the satisfaction of sensual appetites—having all his actions stopped and desires attained—and given to enjoyments with damsels. Having attained all his desires and wishes, his own wife and the much-desired-for Tārā, Sugriva is sporting with them, day and night, without any affliction, like unto the Lord of celestials with *Gandharbas* and *Apsaras*. Placing all the royal affairs at the hands of the counsellors, without looking to them, and confiding fully in their abilities

he is living like one under the influence of passions—"Thou hast attained thy kingdom, fame, and thy vast ancestral wealth. It now behoveth thee to perform thy duties by thy friends. Truly doth his kingdom, fame and prowess increase who is cognizant of the seasonableness of time and doth good to his friends. O king, truly doth he attain to a vast kingdom, who hath the same wealth, soldiery and body with his friends. It becometh thee, therefore, who art crowned with a good character, and who dost wend a blameless track, to work out thy friend's well-being (as promised by thee). He, who doth not engage in the service of his friends renouncing all business, becometh void of all energy and involved in unnecessary troubles. And he, who engageth in his friend's service after the proper season is over, does nothing to his well-being, though he performs a great thing. O slayer of foes, soon shall the time for performing thy friend's service, be over; do thou therefore encompass Raghava's good, namely the searching out of Vaidehi. O king, Rāma, conversant with the seasonableness of time and wise as he is, is not informing thee of it, though the proper time is past; and though he is in hurry, he is waiting for thee. Rāghava, as well as Lakshmana, who are the instruments of thy attaining to this vast kingdom, and thy friends for so long a time, are persons of incomparable prowess by virtue of their unequalled accomplishments. He hath already performed thy service, and it behoveth thee now, O lord of monkeys, to command the foremost of monkeys to engage in his service. To engage, out of season, in a service, uncalled for, is not blameable; but to defer the performance of an action in proper time after promising is indeed an object of censure. O lord of monkeys, thou dost engage even in the service of one who doth thee no good, then why shalt thou not engage in the benefit of Rāma who hath favoured thee by encompassing the destruction (of Vāli) and securing for thee thy kingdom? O lord of monkeys and bears, truly thou art

gifted with prowess and strength, why dost thou not prepare thyself for satisfying Dāçarathee's commands? Dāçarathee himself is capable of subduing the celestials, Asuras and great serpents—he is simply awaiting the fulfilment of thy promise. He hath performed a great service at the risk of his life—we shall therefore find out Vaidehi whether she is in this earth or in the welkin. Even the celestials, Dānavas, Gandharbas, Asuras, Marutas, Yakshas are afraid of him in the battle-field—what of the insignificant Rakshasas. O lord of monkeys, it therefore behoveth thee to do good by all means unto the powerful Rāma, who benefitted thee before. O lord of monkeys, who is there amongst us, who shall not at thy command proceed unto water, sky or the region under the earth? O blameless one, there are more than one *koti* of invincible monkeys under thee, do thou command, who shall proceed and to what quarter?" Hearing these words of Hanumān, said on a very proper occasion, the intelligent Sugriva, made up his mind for a worthy end. Thereupon the highly intelligent Sugriva ordered the ever active Neela, to collect soldiers from various quarters. "Do thou so arrange as all my hosts and soldiers with their commanders soon come here. Do thou soon bring here at my behest all the energetic and quick-coursing monkeys and commanders spreading their conquests to the end of the earth. (After their arrival) do thou thyself inspect and count all those monkeys. He who shall not reach here within fifteen days shall be punished with the loss of his life. There is no need of scrutinizing my orders. Abiding by my order, do thou see along with Angada all the elderly monkeys." Having thus arranged, that best of monkeys entered the inner apartment.

SECTION XXX.

SUGRIVA having entered his palace, and the sky being cleared of the clouds, Râma, racked with grief, passing the rainy season and beholding the yellow welkin, the clear disc of the Moon, the autumnal night sprinkled with the rays of the Moon, the *amour*-stricken lord of monkeys, the ravishment of the daughter of Janaka, and the season well-nigh expired, became overwhelmed with sorrow and senseless. And regaining his sense after sometime, the highly intelligent king—Râghava began to think of Vaidehi although always present in his mind. And beholding the clear sky void of lightnings and clouds and filled with the noise of *Sârasas*, Râghava began to lament piteously, stationing himself on the summit of the hill ornamented with metals of golden hue. And beholding the autumnal sky he engaged in the meditation of his beloved spouse. How shall that *Sarasa*-voiced damsel be pleased to-day, who, while sporting in the hermitage, used to warble like *Sârasas*, to invite them. Beholding *Asana* trees, as if covered with golden flowers and not beholding me how shall that damsel be pleased? How that exquisitely fine damsel having a sweet voice shall be pleased to-day, who used formerly to awake at the sounds of the drakes? Hearing the noise of her companions—*Chakrabâkas*, how shall that one, of expansive eyes resembling lotuses, live? Without her having the eyes of a fawn, I do not attain to felicity to-day, ranging at large by ponds, streams, pools and in forests and woods. Forsooth shall Cupid excited by the approach of the autumn, distress her the more on account of my separation and her personal charms." Thus bewailed that best son of a king like unto the bird *Sâranga* soliciting water from the lord of celestials. And the graceful Lakshmana, returning from the pic-

turesque mountain-summits where he had sojourned in quest of fruits, beheld his elder brother. And beholding in that lonely forest his brother, racked with anxious thoughts hard to bear and almost beside himself (with grief) the high-minded Saumitri, prompted by his brother's grief, spoke unto him very poorly, saying:—"O worshipful one, what hast thou perpetrated by placing thyself under the control of passions and defeating thy manliness? Thy deep and devout meditation hath been purloined by thy grief; and it is by religious contemplation that thy grief shall be terminated now. O brother, after going through the ceremonies of bathing and so forth, and acquiring peace, do thou bring all thy time under thy control by virtue of the concentration of soul; and being of unmitigated strength do thou resort to power and help, the key-notes for the accomplishment of thy great object. O lord of men, Jānaki, husbanded by thee, is not capable of being easily possessed by others. O hero who getting at a flame of fire, doth not burn himself?" Thereupon Rāma spoke unto Lakshmana, gifted with royal marks, addressing him with natural and resolute words and saying:—"What thou hast said, is sound, well-meaning, sanctioned by polity and speaks of piety, wealth and forgiveness. It should therefore, without the least doubt,be performed by me. It behoveth me to engage in contemplation about the eternal truth regarding the Deity and in ascetic observances. Or else O Prince, it is not proper to think of the fruits of a difficult, highly developed and energetic action." Thereupon thinking of Maithelee, having eyes resembling lotus-petals, Rāma spoke unto Lakshmana with a dried countenance. "Having satisfied the earth with a profuse discharge of water, produced crops and thus finished his work, the thousand eyed Deity is sitting silent. O son of a king, the clouds, muttering a long and deep sound and approaching the hills and trees, are calmed having discharged their liquid contents. Having made the ten quarters dark blue, the

clouds, resembling blue lotuses, have become calm, like unto elephants without temporal juice. O gentle one, high gales accompanied with rains, big with water and fragrant with *Kutaja* and *Arjuna* flowers being driven before hither and thither, have now become silent. O innocent Lakshmana, the sounds of clouds, elephants, peacocks, and fountains, have been all stopped. Hills, having variegated summits, being washed by dense clouds and thus free from dirt and impurities, do appear elegant being sprinkled by the rays of the Moon. Forsooth hath the autumn set in, dividing its grace in the branches of *Saptachada* trees, in the rays of the Sun and Moon with stars and in the gaits of the excellent elephants. Surely hath the autumnal grace resorted to many things. And it hath appeared more profusely in the lotuses blossomed by the first rays of the Sun. Scented sweet with the flower of *Saptachada* trees, borowing the musical notes of bees, following the wind and subduing the pride of infuriated elephants, the autumn is appearing very elegant. The swans are playing with *Chakrabákas* having splendidly spacious wings, fond of cupid, crusted with the filaments of lotuses, and arriving at the banks of the rivers. The antumnal grace is appearing more elegant being divided in infuriated elephants, in proud kine, and in streams of clear currents. Beholding the sky divested of clouds, without manifesting the beauty of their tails and renouncing their attachment unto their beloved mates, amusements and beauty, the peacocks are as if all engaged in meditation in the forest. The forest-lands are as if a-blaze with many a sweet-scented picturesque *Priyaka* trees, having a golden hue and their tops lowered down with the weight of flowers. The gaits, of the elephants rendered idle with a profuse discharge of temporal juice, fond of forests and water lilies, smelling the fragrance of the flowers of *Saptachada* trees and accompanied by their mates, have become slow. The

sky is clear like unto a sword—the streams have become of feeble currents—the wind, cool and scented with the fragrance of white esculent waterlilies, is blowing—and quarters have become devoid of darkness. The mud has been dried up by the rays of the Sun and the earth is filled with dust—this is the time for preparation for inimical kings (to enter into conflict). The bulls, having their beauty enhanced by the autumn, and their body covered with dust, delighted, infuriated and hence desirous of entering into skirmish, have been setting up terrible roars in the midst of kine. The she-elephants, moving slowly, fond, passionate and accompanied by other members, have been following their passionate mates, in the forest, embracing them. Leaving behind their excellent ornaments—the tails, the peacocks, getting at the banks of the rivers, have been going away poorly and with depressed hearts as if being remonstrated with by the *Sârasas*. Having terrified the *Kârandavas* and *Chakrabâkas* with their mighty roars, the elephants, having cleft trunks and being agitated again and again, have been drinking water in the ponds filled with full blown lotuses. The drakes have been jumping delightedly into the rivers, mudless, covered with sands, full of clear water, filled with kine and resounded with the notes of *Sârasas*. Now hath stopped the noise of rivers, clouds, fountains, water, the high winds, the peacocks and the mirthless frogs. And venomous snakes of vareiagated colors, having lived for a pretty long time during the rains without food, have on the approach of the autumn, come out of their dens, hungry, in quest of their prey. The red-dyed evening hath renounced the welkin, being delighted at the touch of the rays of the Moon and opening a little her eyes—the stars. Having the rising Moon for her elegant countenance, the stars for her excellent open eyes, and the rays for a piece of white garment, the night appeareth like a damsel wearing a white cloth

Having fed on ripe white rice, the excellent rows of delighted *Sârasas* are flying quickly up to the sky like unto a well-strung garland shaken by the wind. The water, of the lake filled with sleeping drakes and water lilies, is appearing like the sky in the night, devoid of clouds and filled with the Full Moon and stars. The ponds, having the drakes scattering hither and thither for their girdles and engarlanded with full blown lotuses and water lilies, are appearing like so many damsels ornamented with diverse ornaments. The sound set up by the wind in the dawn like unto that of a pipe accompanied by the music of a trumpet, being mixed with the noise of the caves and bulls are as if multiplying each other. The banks of the rivers are being dressed by the newly blossomed flowers shaken by the mild breezes and *Kâças* like unto clean, washed silken clothes. The black bees, bold, given to drinking honey, rendered yellow with the filaments of lotuses and *Asana* flowers, delighted and accompanied by their mates are following the wind in the forest. The clear water, the blossoming flowers, the noise of *Craunchas*, the ripe white rice, the mild breezes, the, clear Moon announce the approach of the Autumn—the removers of the rains. The rivers, having fishes for their girdles, have become of slackened course like unto damsels moving slowly in the dawn being enjoyed by their husbands. The mouths of the rivers, filled with *Chakrabâkas*, covered with aquatic plants and clothed with *Kâças* are appearing like unto the countenances of damsels pasted with yellow pigments. The most powerful Cupid hath taken up his terrible bow in this forest filled with *Asana* flowers appearing like unto arrows and the hum of delighted bees. Having satisfied the people with a profuse discharge of water, filled the rivers and pools and covered the earth with crops, the clouds have disappeared renouncing the sky. The rivers in this season of autumn have been gradually showing their banks. O thou of excellent looks, the ponds in

this season) appear exquisitely fine, being filled with *Kurara* birds and *Chakrabâkas*. O son of king, this is the time of preparation for inimical kings, desirous of defeating one another. O son of a king, this is the best time for royal marches, but I do not find Sugriva preparing himself for that end. There appear on the summits of the hills flowers *Asanas*, *Saptaparnas*, *Kavidâras*, *Bandhugeebas*, and *Tamâlâs*. Behold, O Lakshmana, the banks of the rivers filled with swans, *Sârasas*, *Chakrabâkas* and *Kuraras*. Stricken as I am with grief, these four months, the season of rains, appeared unto me like a hundred year, not beholding Sitā. Like unto *Chakrabâkas* following their mates, Sitā, taking the terrible forest of Dandaka for a picturesque garden, used to follow me there. O Lakshmana, Sugriva, is not inclined to show any commiseration towards me, who am separated from my beloved spouse, deprived of my kingdom, banished and striken with sorrow. Regarding me as one without any to back him, deprived of his kingdom, insulted by Rāvana, wretched, of a distant land, under the influence of *amour* and therefore seeking his help, (Sugriva hath not felt pity for me). O subduer of foes, O thou of excellent looks, for these reasons, I have been insulted by that vicious-souled king of monkeys—Sugriva. Having appointed the time to institute enquiries about Sitā, that wicked-minded one hath now forgot it on the accession of his new dignity. Do thou therefore repair to *Kishkindhâ* and speak of me unto that stupid lord of monkeys—Sugriva, addicted to rural enjoyments. And do thou tell him—'He, who breaks his promise made unto a powerful benefactor who solicits his favour, is regarded by people as vile. He is a true hero and an excellent person who verifies his words whether good or bad. Ungrateful they are who do not, after attaining their ends, engage in the service of those of their friends who have not accomplished their objects; even those living on raw flesh do not feed on their gore after their death. And ask him if

he wishes to behold in battle-field the golden bow resembling a lightning. And ask him more, if he wishes to hear the terrible twang of my bow resembling the noise of thunder, when I am enraged in battle. O hero, O son of a king, when apprised of my prowess assisted by thee, will he not recapitulate in his mind (that he may be destroyed by us like unto Vāli)? O conqueror of enemies' cities, does not that lord of monkeys, after accomplishing his object, think of the conditions under which our friendship was contracted? Does not that lord of monkeys think that he has spent four months in enjoyments, having promised and appointed the season, after rains, (for making) enquiries about Sitā? Does not Sugriva feel pity for us, who are racked with sorrow, being addicted to drinking with friends and counsellors? Do thou go, O hero, O thou of mighty strength and relate unto Sugriva these my angry words. 'O Sugriva, do not neglect thy promise and wend the way trodden by Vāli. I killed Vāli only with my shaft in the battle-field; but if thou dost deviate from the path of truth I shall destroy thee along with thy kinsmen and relatives.' O thou best of men, do thou speedily relate unto him all those benefits which we shall reap by his actions, for the proper season is well-nigh past. O best of monkeys, do thou carry out thy promise remembering the eternal existence of virtue. Do thou not behold the spirit of Vāli in the abode of Death, being killed by the shaft discharged by me." Beholding his elder brother thus enraged and bewailing, the fiery-spirited Lakshmana, the best of men, became enraged with Sugriva.

SECTION XXXI.

LAKSHMANA again addressed his high-minded elder brother, the son of a king, influenced by passion, stricken with grief, and poorly, with the following words. "That monkey shall not follow the actions of the pious, shall not think of the great fruit (the accession of kingdom) reaped by our friendship; he shall not enjoy the riches of the monkey-kingdom because he has not the right understanding to make good his promise. Owing to the wane of his understanding in consequence of thy favour he is addicted to rural enjoyments and hath forgot to return thy benefits. O hero, killed let him espy his elder brother Vāli. It is not proper to confer kingdom upon that wicked-minded one. I am unable to bear the outburst of my ire—forsooth shall I kill to-day—that liar Sugriva. May the son of Vāli with other principal monkeys engage in quest of that daughter of a king." Beholding him rise up from the seat with bow in his hand and greatly wrought up with anger and hearing him thus announce his intention about the destruction of Sugriva, Rāma, the slayer of foes, spake unto him the following humble words worthy of being spoken on that occasion. "Persons like thee on this earth do not perpetrate the crime of destroying their friends. He is truly a great hero and an excellent person who subdues anger by his right understanding, O Lakshmana, it is not proper for thee to bring about the destruction of thy friend; do thou follow thy former friendship and good feelings. Avoiding harsh words do thou address Sugriva, who has violated his promise, with soothing words." Being thus duly counselled by his elder brother, that best of men, the heroic Lakshmana—the slayer of foes, entered the city. Thereupon the highly intelligent Lakshmana of right understanding,

and ever intent upon the welfare of his brother, taking up a bow like unto Indra's, resembling the summit of a hill and terrible as Death himself, entered, wrought up with ire, the abode of the king of monkeys like the hill Mandāra. Intelligent like *Vrihaspati* and ever abiding by his elder brother's behest, Lakshmana, revolving in his mind what he should say as well as Sugriva's answers, and enveloped with the fire of anger arising from the excitement of his brother's *amour*, and therefore displeased, proceeded quick as air. And on he proceeded, felling down by his velocity, *Sâla, Tâla*, and *Asvakarna* trees, throwing aside the mountain summits and other trees, breaking rocks into pieces with his feet and striding very quickly like unto a fleet-coursing elephant. And that best of Ikshwakus, beheld that splendid city of the king of monkeys, hard to enter, surrounded by monkey-herds, and mountains. And having his lips swollen with anger for Sugriva, Lakshmana beheld the terrible monkeys walking outside the city. Beholding that best of men—Lakshmana, the monkeys resembling elephants entered the mountainous stronghold and took up the summits of the hill and huge trees. And observing them armed, Lakshmana was doubly inflamed with anger like unto fire kindled with fuels. And beholding Lakshmana, highly enraged, terrible as Death himself at the time of dissolution, the monkeys, stricken with fear, fled away, by hundreds, into various quarters. Thereat those foremost of monkeys, entering the palace of Sugriva, communicated unto him, Lakshmana's ire and approach. That amorous chief of monkeys, attached unto Tāra, paid no heed to the words of those foremost of monkeys. Thereupon those terrible monkeys, resembling hills, elephants and clouds, went out of the city being commanded by the minister. Some of them had sharpened teeth and nails, some were grim-visaged, some had teeth like those of tigers, some had the strength of ten elephants, ome had the strength of hundred elephants and some

had that of thousand elephants. Thereupon Lakshmana, angry, espied the city of *Kishkindhâ*, hard to enter and surrounded by mighty monkeys with trees in their hands. And getting over the ditch around the city walls, those terrible-looking monkeys stationed themselves openly. And meditating upon Sugriva's error and his brother's interest, the self-controlled Lakshmana, heroic, proceeded onwards. Sighing hot and hard, that best of men—Lakshmana, with reddened eyes appeared like unto smoky fire. He appeared like unto a terrible serpent of five mouths,having the top of the arow for his tongue,the bow for his expanded hood and his own prowess for the poison. Beholding him like the flaming fire of dissolution and enraged lord of serpents, Angada, out of fear, became exceedingly sorry. Thereupon the far-famed Lakshmana, having his eyes reddened with ire, spoke unto Angada, saying"—O child, do thou inform Sugriva of my arrival. O conqueror of foes, do thou tell him :— 'Lakshmana, the younger brother of Rāma, being stricken with grief on account of his brother's disaster, hath come to thee and is waiting at the gate. If it pleaseth thee, do thou make good thy promise.' Saying these words do thou speedily return, O my child, O conqueror of foes." Hearing Lakshmana's words, Angada, overwhelmed with grief, aproaching his uncle said—'Saumitree hath arrived here.' Being greatly agitated with harsh words, Angada, with a pale and poorly countenance issued out speedily and approaching, touched first the king's feet and afterwards with reverence Rumā's feet. That one of exceeding prowess first touched the feet of his uncle then saluted again his mother and afterwards touching the feet of Rumā related unto them every thing in full. That monkey, possessed by *amour* and under the influence of liquor, being asleep could not hear (what Angada had said). Beholding Lakshmana highly enraged, the monkeys, possessed by fear, began to make noise as they were welceming him. They, approaching Lakshmana began to

set up a terrible roar like unto thunder and resembling the uproar of lions and the noise of water-falls. By that terrible sound awoke that monkey-chief, having coppery eyes, agitated, adorned with garlands and possessed by liquor. Hearing the words of Angada, the two counsellors of Sugriva, intelligent and of magnificent looks, along with him, approached that lord of monkeys. And those two ministers *Yaksha* and *Pravaba*, to give him proper counsels, informed (that monkey-chief) of the arrival of Lakshmana. Satisfying Sugriva with words pointing out his welfare, they sitting by him, spake unto that lord of wind resembling the king of celestials, saying :—"Of those two great and truthful brothers Rāma and Lakshmana, who are born as men, worthy of attaining to kingdom and who have gained for thee thy kingdom, Lakshmana, with a bow in his hand, is waiting at thy gate. And afraid of whom, the monkeys, trembling, are setting up terrible roars. That Lakshmana, Rāghava's brother, having words for his charioteer, and perseverance for his chariot, hath approached thee at his brother's command. O blameless king, by that Lakshmana—Tārā's darling, Angada hath been despatched unto thee. O king, of monkeys, that highly powerful one, having his eyes full of ire, is waiting at thy gate, as if burning down with his eyes all the monkeys. O king, along with thy children and friends do thou repair unto him speedily and bowing unto him with thy head down do thou pacify his wrath. And do thou, O king, with a composed heart, perform what the virtuous-souled Rāma hath ordered thee to do and thus fulfil thy promise.

SECTION XXXII.

HEARING the words of Angada as well as of Lakshmana's wrath, the self-controlled Sugriva along with his counsellors, left his seat. Ascertaining the weight and lightness of the present occasion, that one, expert in counsels and abiding by their advice spake unto the expert counsellors,saying:—"I have not done him any wrong, nor have I spoken unto him any improper word. I do not know why Rāghava's brother Lakshmana hath become offended with me. Lakshmana hath been falsely apprised of my imaginary weakness by my enemies, always looking to my dark sides. It behoveth ye all, to ascertain now speedily according to your knowledge and right understanding (the cause of Lakshmana's wrath). I do not fear Lakshmana or Rāghava; but friends enraged without any cause do invariably produce fear. It is easy to contract friendship but very difficult to sustain it; for owing to the fickleness of our minds, a very slight cause brings about separation. I have not done him any good proportionate to what the high-souled Rāma had done for me; and it is for this reason that I am afraid of him." Being thus addressed by Sugriva—Hanumān, the foremost of monkey-counsellors, spoke, according to his own understanding, saying:—"It is no wonder, O lord of monkeys, that thou hast not forgot the unexpected benefit, (thou hadst received at the hands of Rāma). To encompass thy well-being, Vāli, powerful as the Lord of celestials, was fearlessly destroyed by the heroic Rāghava. There is not the least doubt, that Rāghava, out of love, is enraged with thee, and hath despatched his younger brother Lakshmana, the enhancer of prosperity. O thou foremost of those conversant with time, the auspicious autumn, green with *Saptachhada* flowers, hath set in and thou, given up to enjoyments, doth not percieve it. The sky,

having the clouds removed, is full of clear stars and planets. The quarters, the ponds and rivers are all clear. O best of monkeys, finding thee forgetful, Lakshmana hath come here to inform thee that the proper time hath arrived. Do thou patiently hear all these harsh words of the high-souled Rāma, racked with sorrow and separated from his spouse, which Lakshmana, shall relate unto thee. Thou hast acted improperly towards him, and I do not find any thing tending to thy welfare but thy satisfying Lakshmana with folded hands. The kings should be addressed with auspicious words by their counsellors always ministering unto them proper counsels. And it is for this reason, I am addressing thee with these sound words. Rāghava, taking up his bow, while enraged, can bring under subjection the entire world, inhabited by the celestials, *Asuras* and *Gandharbas.* Remembering his former service, it doth not behove thee, grateful as thou art, to excite his wrath, who should be pleased again. Bowing unto him, with thy children and friends, do thou, O king, satisfying thy promise, seek his shelter like unto a wife placing herself under the control of her husband. O lord of monkeys, it doth not behove thee, to neglect even in thought, the behests of Rāma and his younger brother; for thou art fully aware of the prowess of Rāghava like unto the lord of celestials, and passing human power.

SECTION XXXIII.

THEREUPON, Lakshmana, the slayer of foes, commanded, entered, at the behest of Rāma, the pleasant city of Kishkindhā situated in the centre of caves. Beholding Lakshmana, the highly powerful monkeys, having huge persons and waiting at the gate, stood all with folded hands. And seeing Daçaratha's son highly enraged and sighing again

and again, the monkeys stood silent and did not interrupt him. The graceful Lakshmana espied that huge picturesque and celestial cave adorned with jewels and flowery gardens. It was filled with palatial buildings, various jewels and flowery trees, producing at all times wished-for fruits. It was beautified with good-looking monkeys—children of the celestials and *Gandharbas* wearing celestial garlands and clothes and assuming shapes at will. It was fragrant with the sweet smell of sandal wood, *Aguru* and lotuses and its highways were equally fragrant with the smell of honey. And Lakshmana beheld there many spacious buildings like unto the hills *Vindhya* and *Meru* and rivers of clear water. And he also surveyed the picturesque dwellings of Angada, Mainda, Divida, Gavaya, Gabaksha, Gaja, Sarava, Vidhutmali, Sampāti, Suryaksha, Hanumān, Beerabahu, Subāhu, Nala, Kumuda, Sushena, Tārā, Jambabān, Dadhibaktra, Neela, Sunetra and Supātala like unto sable clouds adorned with excellent garlands, filled with rice and jewels and beautiful damsels. Unobstructed the highly powerful Saumitri entered the picturesque abode of Sugriva like unto the Sun entering into a collection of dense clouds. The abode of this lord of monkeys was like unto the palace of the Lord of celestials, ornamented with the tops of white buildings resembling the summits of the Kailaça hill and flowery trees producing at all times, wished-for fruits; covered with beautiful trees having cool shades and bearing celestial fruits and flowers resembling the molten-gold. And that virtuous-souled one, crossing the seven rooms filled with conveyances and seats beheld the secret apartment (of that monkey-chief), having many a gold and silver bed-steads with excellent coverlets and fine seats. No sooner had he entered the inner apartment than he heard a musical sound, well-measured and accompanied by the music of the stringed instrument. And that highly powerful one beheld in the abode of Sugriva many a beautiful damsel proud of their youth and beauty,

sprung from respectable families, adorned with splendid ornaments, engaged in stringing excellent garlands. And he observed Sugriva's servants, well fed, contented, not hurry in offering their services and without splendid ornaments. Hearing the sounds of women's girdles and their *Nupurs,** the graceful Lakshmana became highly ashamed. And highly enraged at the sound of the ornaments, the hero filled all the quarters with the twang of his bow. Lakshmana of mighty-arms stood silent in a nook, thinking of his improper conduct of entering into (Sugriva's) seraglio, albeit he was wrought up with ire in consequence of Sugriva's neglecting Rāma's service. Thereupon Sugriva, the lord of monkeys, being apprised of Lakshmana's approach by the twang of his bow and terrified, trembled on his throne, and thought aside:—"Forsooth hath Saumitri, fond of his brother, come, whose approach was announced by Angada before. Informed before by Angada of his approach, and made doubly sure by the twang of the bow, that monkey came to know of Lakshmana's arrival and turned pale. Thereupon Sugriva, the foremost of monkeys, wrought up with fear, addressed the fine looking Tārā with the following well-meaning words:—"O beautiful lady, dost thou know, why hath the mild-natured younger brother of Rāma, arrived here enraged? O blameless lady, dost thou perceive any cause of the Prince's wrath? Forsooth, that best of men, is not enraged for a slight cause. Considering aright, dost thou speedily inform me if I have performed any improper act towards Rāma. O fine lady, do thou approach him in person and pacify him with soothing words. Beholding thee, that pure-souled one shall not be worked with ire; great men do never behave roughly towards the females. Approaching him do thou console him and thereafter I shall see that conqueror of foes having eyes resembling lotus-petals." Thereupon Tārā,

* An ornament for their toes or feet.—T.

with faltering feet and eyes wild with wine, the golden chains of her zone flowing (about her hips),—graced with auspicious marks, saught Lakshmana's presence with down-cast looks. Beholding Tārā, the queen of the lord of monkeys, Lakshmana, the high-souled son of a king, restraining his anger on the approach of a female, stood with his head hung down, conducting himself like an ascetic. Renouncing modesty under the influence of liquor, and finding the king's son well pleased, Tārā spake unto Lakshmana, bold and loving words, in order to console him. "O son of a king, what is the cause of thy wrath? Who is there who hath not abode by thy commands? Who can remain without anxiety, beholding fire in a forest filled with dried trees?" Hearing the soothing words of Tārā, Lakshmana, undaunted, spoke again, greatly manifesting his friendship:—"O thou intent on thy husband's welfare, dost thou not perceive that thy husband is by and by losing piety and wealth, being addicted to amorous enjoyments? O Tārā, thy husband doth not think of us who are moved with sorrow—but is addicted to sensual enjoyments only, being surrounded by parasites. (Having promised that he would institute enquiries about Sitā after four months), that lord of monkeys hath well-nigh spent the entire period, being influenced by liquor and addicted to enjoyments along with thee. For the attainment of piety and wealth, drinking is not a proper course. It is by drinking that people lose piety, wealth and desire. He who doth not return the services of his benefactor, loseth piety. He who loseth friendship with a qualified friend, loseth wealth. He is the best friend who is gifted with wealth and is truthful; and thy husband hath relinquished such a friend gifted with these two qualities. And, therefore, he doth not abide by the virtue of preserving friendship. O thou expert in business, this being the case, do thou advise us as to what we should do." Hearing the sweet words of Lakshmana consonant with piety and wealth,

Târâ again addressed him about Râma's business, yet remaining unaccomplished, with words inspiring confidence,—"O son of a king, this is not the time for displaying thy wrath; it is not proper to be angry with one's own friends. O hero, it behoveth thee to put up with the error of him who hath thy welfare in view. O prince, who, accomplished with excellent virtues, gets enraged with one of inferior merits? O prince, who, like thee, an offspring of asceticism, is worked up with ire against the virtue of forgiveness? I know the (cause of the) wrath of that heroic monkey's friend. I know the time for action. I know what thou hast done for us. I know what is due from us to thee. And, O foremost of men, I also know the irrisistible force of Kâma. I know by whom Sugriva has been taken captive, and that his heart is not now in the work. As thou hast come under the governance of anger, thy mind has not felt the influence of desire. Even a human being that hath conceived love, does not stay for place or time or interest. Do thou forgive that lord of the monkey race, thy brother, influenced by carnality, who is by thee, and who through the urgency of lust, has banished shame. Even Maharshis finding delight in religion and asceticism, setting their hearts upon satisfying lust, (ultimately) become fast bound by ignorance. But this is a monkey, volatile by nature, and hath, furthermore, been enjoying regal state—why should *he* not act thus?" Having thus said unto Lakshmana of immeasurable intelligence words fraught with high import, that female monkey, her eyes drooping with languor, again sadly spake in this wise for the behoof of her husband, "O foremost of men, although Sugriva has come under the sway of desire, he hath, to secure thy good, ere this issued orders for preparations to be made. And monkeys by hundreds and thousands, and *kotis*, inhabiting various mountains, possessed of exceeding prowess, have already arrived (here). Do thou, therefore, O mighty-

armed one,come. (Having rushed towards the inner apartment), thou hast not suffered in character. For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness." Permitted by Târâ, that long-armed repressor of foes, urged on by (the required) speed, entered the inner apartment. There seated on a superb seat spread with a costly carpet, he found Sugriva resembling the sun himself, his person decked with noble ornaments, of a dignified presence, famous, wearing gay garlands and attire, invincible like unto the great Indra. And surrounded by dames adorned with elegant ornaments and wreaths, Sugriva with his eyes still more reddened in wrath, looked like the Destroyer himself. Then deeply embracing Umâ, the large-eyed hero of the hue of fine gold, seated on an excellent seat, saw the powerful Saumitri having expansive eyes.

SECTION XXXIV.

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that foremost of men, Lakshmana, exercised with wrath, as he entered in without let, Sugriva was seized with sadness. And seeing Daçaratha's son, wroth, and breathing hard, and flaming up in energy, and burning in consequence of the calamity that had overtaken his brother, that chief of monkeys started up, leaving his golden seat, like unto the mighty ornamented standard of the great Indra. And as Sugriva rose up, Umâ and the other females rose up, like unto stars appearing in the sky when the full moon has risen. And with eyes reddened, and his hands folded, the graceful Sugriva came (before Lakṣhmana) and stood there like a mighty Kalpa tree. And the wrathful Lakshmana spake unto Sugriva stationed among women, having Umâ for his second, and resembling the moon with the stars,

saying,—"The king that is nobly endowed by heredity, and is kind, that hath subdued his senses,and is grateful and truth-telling, obtains renown in this world. And who is more wicked than that king who, rooted in unrighteousness, makes false promises unto friends intent upon his welfare? He that speaks a falsehood with reference to a horse, becomes guilty of the deaths of an hundred horses : he committing himself to a falsehood relative to a cow, reapeth the demerit of slaying a thousand kine ; while he that uttereth an untruth touching a person, destroys self as well as his kindred. That ungrateful wight that, having at first attained benefit at the hands of his friends, doth not requite it, is, O lord of monkeys, worthy of being slain by all creatures. Seeing an ingrate wretch, the wrathful Brahmā sang the (previous) *sloka*, bowed down unto by all the worlds. Do thou understand that, O monkey. The pious provide deliverance for the cow-killer, the wine-biber, the thief, and the violator of vows ; but for the ungrateful person there is no deliverance whatever. Thou art ignoble and ungrateful and lying, O monkey, since, having been formerly benefitted by Rāma, thou dost not requite his services. Having been benefitted by Rāma, thou, anxious to repay his kindness, shouldst exert thyself in search of Sitā. But, of false promises, thou hast been indulging in gross enjoyments,—nor doth Rāma know thee for a serpent, croaking like a frog.* A sinful wretch and of wicked soul, thou hast obtained the kingdom of the monkeys through the agency of the eminently virtuous, kind and high-souled Rāma. Thou dost not acknowledge the good offices rendered unto thee by the high-souled Rāghava ; and therefore, slain by means of sharpened shafts, thou shalt soon see Vāli. The way that hath been wended by the slain Vāli, is not yet narrowed. Do thou, O Sugriva, desist in time : do not walk in the wake

* Crying through the voice of the frog in its mouth. Another meaning is, "croaking like a frog, to allure frogs to it."—T.

of Vāli. Do not behold the shafts resembling thunder-bolts shot from the bow of that best of the Ikshwākus. Then, attaining happiness, thou shalt pass thy days in peace. Nor do thou mentally neglect Rāma's business."

SECTION XXXV.

When Sumitrā's son, Lakshmana, had spoken thus, flaming in energy, Tārā of face fair as the moon, said unto him, "O Lakshmana, thou ought not to speak thus: and this lord of monkeys does not deserve to hear this harsh speech from thy lips, in especial. Sugriva is not ungrateful, or cunning, or heartless; nor doth he, O hero, deal in falsehood; nor is he deceitful. Nor hath the heroic monkey, O hero, forgotten the good, incapable of being done by others in battle, that the hero, Rāma, hath done in his behalf. And, O afflictor of foes, through Rāma's grace, Sugriva hath here attained fame and the enduring empire of the monkeys, as well as Umā and myself. Having lain down miserably before, Sugriva, now that he hath attained this supreme happiness, doth not heed his urgent duties, like the ascetic Viçwāmitra. Attached unto Ghritāchi, O Lakshmana, the pious and mighty ascetic, Viçwāmitra looked upon ten years as one day; and that best of those conversant with time, Viçwāmitra of mighty energy, did not perceive that the time (for doing a certain act) had arrived. What is to be said of other people? O Lakshmana, it behoveth Rāma to forgive one who hath all the bodily exigencies, who is fatigued, and who is not satisfied with the pleasures of Kāma. Nor, O Lakshmana, doth it behove thee, without ascertaining the exact import of things, to become suddenly subject to wrath, like any inferior person. O chief of men, persons endowed with the quality of goodness, like unto thee, do not suffer themselves to come

under the sway of passion, without (at first) heedfully revolving matters. I crave thy favor with concentrated mind, O thou that knowest morality. Renounce the mighty grief that springs from thy ire. This is my conviction that for compassing Rāma's welfare, Sugriva can resign Umā and myself, and Angada, and the kingdom and wealth and corn and animals. Slaying that worst of Rākshasas, Sugriva will bring Rāghava with Sitā, like unto the moon accompanied by Rohini. Without slaying hundreds, of thousands of Kotis, and thirty-six Ayutas, thousands, and hundreds of irrepressible Rākshasas wearing shapes at will, (Rāma) can not slay Rāvana, by whom Maithili hath been carried away. They are incapable, O Lakshmana, of being slain (by Rāma) in battle, unless he is supported (by others). Rāvana is a wily wárrior, and hence is the special need of Sugriva. That knowing lord of monkeys, Vāli, had told me all this. I do not know how Rāvana had secured this host: I say what I had heard from Vāli. For rendering thee assistance, the foremost monkeys have been despatched in order to summon to the conflict numerous principal monkeys. Expecting these powerful and exceedingly strong ones, for attaining Rāghava's end, this lord of monkeys doth not (yet) sally out. Things, O Saumitri, have beforehand been so satisfactorily arranged by Sugriva, that this very day the mighty one will be joined with all those monkeys. This very day billions of bears and thousands of *golangulas* as well as innumerable Kotis of monkeys flaming in energy shall join thee. Therefore, O subduer of enemies, banish thy anger. Seeing this thy face wrought up with wrath, and thy eyes appearing like red sores, the wives of the best of monkeys experience no peace, and they are agitated by the fear that exercised them of late."

SECTION XXXVI.

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HUMBLY addressed in these words informed with morality, Sumitrâ's son, resuming his native mildness, accepted them. On his accepting the speech, the lord of monkeys like a wet cloth cast off from him the fear he had conceived on account of Lakshmana. Then Sugriva—lord of monkeys—tore away the gaudy and variegated garland on his neck—potent with many a virtue, and became deprived of energy. And that master of all the monkeys, Sugriva, gladdening Lakshmana of dreadful prowess, humbly observed unto him, "Thou son unto Sumitrā, by the favor of Rāma have I received back my lost luck, my fame, and this eternal monarchy of the monkeys. O king's son, who is capable of repaying even in part an action like that of the divine (Rāma) renowned by means of his own acts? By virtue of native energy, and merely with my help, the righteous Rāghava shall recover Sitā and slay Rāvana to boot. What need of assistance to him who with a single shaft rived seven giant trees, a mountain, and the Earth. O Lakshmana, what is the use of help to him the sounds of whose stretching bow made the Earth tremble with her mountains? O best of men, when that foremost of men shall set out for slaying his enemy, Rāvana along with those going before him, I will follow him. If through my confidence, or presuming upon our amity, I have transgressed in any way, (Rāma) ought to excuse his servant,—for there is no servant that doth not transgress." When the high-souled Sugriva had said this, Lakshmana became well pleased, and he spake from love,—"Having, in especial, thee endeued with humility, my brother, O monarch of monkeys, is every way strong, O Sugriva. Such is thy strength, O Sugriva, and such thy self-denial, that thou art fully worthy to enjoy the good fortune of the king of monkeys. O Sugriva, by thy help, the puissant Rāma shall

speedily slay his foe. Of this there is not the least doubt. O Sugriva, what thou, virtuous, grateful and never turning away from fight, hast said is fit and proper. What knowing person, excepting, O foremost of monkeys, thyself and my elder brother, can speak so? Resembling Rāma himself in strength and prowess, thou, O chief of monkeys, hast been ordained his help by the gods. But, O hero, do thou speedily go out with me and soothe thy friend aggrieved for the ravishment of his wife. And do thou, my friend, forgive what rough speech, on hearing the utterances of Rāma sunk in grief, I have given thee."

SECTION XXXVII.

Thus addressed by the magnanimous Lakshmana, Sugriva said unto Hanumān, staying beside him, "Those that dwell on the summits of Mahendra, Himavat, Vindhya and Kailāça; on Mandara, the peaks of Pāndu and the five hills; on mountains wearing the hue of the infant sun, and ever bright; and those inhabiting the West, beyond the sea; on mountains in the mansions of the sun, looking like the evening sky; and those dreadful foremost of monkeys that inhabit Padmāchala, those monkeys that, resembling collyrium-like clouds, and having the strength of the lord of elephants, dwell in the Anjana hill; monkeys, possessing the splendour of gold, inhabiting the caverns of Mahāçaila; those resorting to the sides of Meru, as well as those dwelling in the Dhumra mountains; and those, having the hues of the infant sun, dwelling in the Mahāruna mountain, drinking the Maireya wine; and those dwelling in mighty fair and fragrant forests and romantic hermitages all round, lying on the skirts of woods,—do thou at once bring all these—all the

foremost monkeys of the world, by means of gifts and conciliation, and through the agency of more than usually fleet monkeys. I know those monkeys that I have first despatched, to be gifted with great velocity*,—yet, for urging speed upon them, do thou send other foremost of monkeys. Do thou directly bring up here those monkey-chiefs that are given up to lust or are dilatory. Those wicked ones, that finding fault with the royal mandate, do not (come in) at my command within ten days, must be slain. Let those hundreds and thousands and *kotis* of leonine monkeys that abide by my mandate, hie (hence) at my behest. Let (monkeys) resembling clouds or mountains, cover up the sky; and let the foremost monkeys of dreadful forms march hence at my command. Let all the monkeys on earth, acquainted with motion, hying themselves and summoning speed at my command, bring all the monkeys." Hearing the words of the monkey-king, the son of the Wind-god despatched powerful monkeys in all directions. Despatched by the king, the monkeys, ranging the sphere of birds and stars, immediately went through the welkin. And on oceans and mountains, in forests and tanks, the monkeys began to send away all the apes on behalf of Rāma. Hearing the mandate of that king of kings, Sugriva, resembling the Hour of death, the monkeys, conceiving fear for Sugriva, set out. And monkeys resembling collyrium (in hue), numbering three *kotis*, endeued with huge might, set out from the Anjana hill for the place where Rāghava was. And ten *kotis* having the splendour of molten gold, inhabiting the mountain where the sun sets, set out. And a thousand *kotis*, hued like the lion's mane, came from the peaks of Kailāça. And of those dwelling in Himālaya, subsisting on fruits and roots, numbering a thousand and *kotis*, a thousand appeared. And thousands of dreadful monkeys of terrible deeds, hued like charcoal, numbering

* The commentator slips the sense here. According to him, the meaning is, *Those monkeys whom I have first sent, are known to me.*—*T.*

kotis, rushed suddenly from Vindhya. And there exists no record of the number of those inhabiting the shores of the ocean of milk, and the dwellers in the Tamāla forests, as well as those subsisting on cocoanuts. And, as if drinking up the sun, the mighty monkey host came from forests and caves and rivers. And it came to pass that those heroic monkeys that had gone away to spur others on, found a mighty tree on Himavat. On that sacred mount in days of yore there took place a pleasing Māheçwara* sacrifice. There the monkeys found grateful fruits and roots sprung from the streams of sacrificial oblations, and resembling ambrosia. He that partakes of those excellent fruits and roots sprung from the sacrificial ingredients, doth not experience hunger for a month. Those prime monkeys, feeding on fruits, gathered those sapid fruits and roots and medicinal herbs. And for compassing the good of Sugriva, repairing thither, the monkeys brought ordorous blossoms from the sacrificial ground. And all those foremost of monkeys, taking all the monkeys of the earth, hastily set off in the van of the herds. And in a short while,those fast-fleeting apes speedily reached Kishkindhā, where the monkey Sugriva was. And taking the healing herbs and the fruits and roots, the monkeys made them over to Sugriva, and said, "Having traversed mountains, rivers and forests, all the monkeys of the earth bend their steps towards thee in obedience to thy command." Hearing this, Sugriva—lord of monkeys—was well pleased, and with a glad heart accepted all those presents.

SECTION XXXVIIII.

HAVING accepted all those presents, (Sugriva), after soothing the monkeys, dismissed them. Having dismissed

* The celestial horse-sacrifice.—T.

the thousands of apes, who had performed their task, he deemed himself as well as the mighty Rāghava as having secured success. Then Lakshmana in sweet words spoke unto the exceedingly strong chief of monkeys—Sugriva—gladdening him, "If it please thee, O placid one, I will go out of Kishkindhā." Hearing Lakshmana's soft speech, Sugriva, highly delighted, said, "Be it so. Let us go. I abide by thy behest." Having said this unto Lakshmana of auspicious marks, Sugriva dismissed the women with Tārā at their head. Then Sugriva in a loud voice summoned the foremost monkeys, saying, "Come (hither)." Hearing his words, those monkeys that could present themselves before the females, did so with joined hands. To them, who had presented themselves, said the king, of splendour resembling that of the Sun, "Do, ye monkeys, bring hither a car." Hearing his words, monkeys uniting vigor with celerity, brought a car lovely to behold. Seeing the car brought up, the lord of monkeys said unto Sumitrā's son, "O Lakshmana, ascend speedily." Having said this, Sugriva in company with Lakshmana swiftly ascended the golden car resembling the sun, yoked with numerous steeds. With a pale umbrella held over his head, and white chowris waving around, with conchs and trumpets blowing, eulogized by bards, Sugriva marched out, having obtained supreme regal auspiciousness. And surrounded by hundreds of high-spirited apes and armed people, he proceeded whither Rāma was staying.—And having arrived at the excellent spot which was the home of Rāma, that highly energetic one alighted from the car along with Lakshmana. And having come to Rāma, Sugriva (stood) folding his hands. And when Sugriva had folded his hands, the monkeys also did so. And beholding the mighty host of the monkeys resembling a tank filled with lotus buds, Rāma was well-pleased with Sugriva. And raising up the monkey-king who had bent his head at Rāma's feet, Rāghava embraced him from love and regard. Having embraced

Sugriva, that righteous one said unto him, "Be seated." And seeing Sugriva seated on the ground, Rāma said, "He, O best of monkeys, is a king who, O hero, in season follows righteousness, pleasure and profit, always dividing the same (among all.) He that, renouncing righteousness and the good, devotes himself to pleasure solely, is like a man that falling asleep on the top of a tree, wakes when he hath fallen down. That king is verily virtuous that, engaged in uprooting foes and advancing friends, attends to all the three ends. O destroyer of foes, the time is come for exertion : do thou, O lord of monkeys, bethink thyself along with thy monkey ministers." Thus addressed, Sugriva said unto Rāma, "O mighty-armed one, my lost luck, and repute, and the entire monkey kingdom I have received back through thy gift, owing to thine and thy brother's grace, thou foremost of victors. He that, having received a good office, doth not requite it, reapeth obloquy among persons. These hundreds of prime monkeys, O destroyer of enemies, have come here, bringing with them all the monkeys of the world. O Rāghava, bears and monkeys, heroic Golāngulas—acquainted with woods and forests and strongholds, and of terrible shapes—and monkeys who are the sons of deities, wearing forms at will—stay on the way, O Rāghava, surrounded by their own armies. And, O hero, O repressor of foes, monkeys surrounded by hundreds, and hundred thousands, and *kotis,* and *ayutas,* and *sankus,** and *arvudas*, and hundreds of *arvudas*, and *madhyas*, and *antyas*, wait (here). And *samudras*, and *parārdhas* of monkeys—leaders of herds—inhabiting Meru and Vindhya, resembling clouds or hills, and in might resembling the great Indra, are on their way unto thee, O king. They will join thee for battling the fiend in the field; and, slaying Rāvana in fight, shall bring Mithilā's daughter."

* A *Sanku* is a thousand *Arvudas* ; a *Madhya* is an *Arvuda* ten times ; an *Antya* is a *Madhya* ten times ; a *Samudra* is a *Madhya* twenty times ; and a *Parārdha*, a *Samudra* thirty times.—T.

Thereat the puissant son of the Earth's lord, witnessing the preparations made by the heroic monkey, remaining under his command, appeared like a blown blue lotus.

SECTION XXXIX.

Sugriva was speaking thus with jo -u hands, that best of the righteous, Rāma, embraced him with his arms, and then replied, "That Indra poureth down showers, is no wonder, nor that this thousand-rayed Sun dispells darkness from the sky; nor yet that, O mild one, the Moon by his rays causes the clear night. (And in a similar way), friends like thee bring delight, O subduer of foes. O mild one, that whatever is graceful, should be harboured in thee is not strange.* I know, O Sugriva, that thou always speakst what is for my good. Assisted by thee, my friend, I shall in battle vanquish all my foes. Thou being my friend and my ally, shouldst assist me. That worst of Rākshasas hath carried away Maithili, to bring down destruction upon himself, even as Anuhlāda ravished Puloma's daughter, Sachi, deceiving her sire. That Rāvana I will at no distant date slay with my sharpened shafts, even as that slayer of enemies, he of an hundred sacrifices—slew the haughty father of Paulomi." Presently appeared volumes of dust, and the hot and fierce rays of the sun were hid in the sky. And darkened by the gloom, all sides became bewildered. And the entire earth with her mountains, forests, and woods, trembled. Then the whole ground was covered with innumerable monkeys gifted with great strength, and having sharp teeth, and resembling

* The commentator in his usual way of reading between the lines, says that the sense is:—*That thou hast gathered forces for serving thy friend, is not strange. O placid one, it is well.* I give the sense the *sloka* naturally yields. —T.

kings of men. Then surrounded by leaders of monkey-herds, and retinues numbering hundreds of *kotis*, and monkey chiefs from rivers, and mountains, and seas, endowed with prodigious strength, and other apes inhabiting forests, having voices resembling clouds—and monkeys hued like the infant sun, or white like the moon, or colored like the filaments of the lotus, or pale, having their homes in the Golden mountain—in all, numbering ten thousand *kotis*,—appeared the graceful and heroic monkey, named Satavali. Then, having the splendour of the Golden hill, the puissant sire of Tārā was seen at the head of many thousand *kotis*. Then Umā's father, that lord, the father-in-law of Sugriva, arrived, accompanied with other thousands of *kotis* (of monkeys),—resembling the filaments of the lotus, of face like unto the youthful sun, intelligent, the foremost of monkeys—supreme among them all. And Hanumān's father, the graceful Keçarin, appeared in company with many thousands of monkeys. And Gavāksha—sovereign of Golāngulās—endowed with dreadful might, appeared, surrounded by thousands of *kotis* of monkeys. And Dhumra of bears endowed with terrific speed—destroyer of foes—appeared, surrounded by two thousand *kotis*. And the leader of herds, named Panaça, of exceeding prowess, came, accompanied with three *kotis*, mighty and dreadful. And the leader of herds, named Nila, of huge body, resembling a mass of blue collyrium, appeared with ten *kotis*. Then the exceedingly powerful Gavaya—leader of herds, having the splendour of the Golden mountain, arrived with five *kotis*. And that powerful leader of herds—Darimukha, came, surrounded by thousands of *kotis*, and took up his post by Sugriva. And Mainda and Dwivida—sons of Açwi both—of mighty strength, appeared with *kotis* upon thousands of *kotis* of monkeys. And the powerful and heroic Gaya (came), surrounded by three *kotis*. And the king of bears, Jāmbavān by name, (came), surrounded by ten *kotis*, and enlisted himself under the command of Sugriva. And (the monkey) named Rumana,

possessed of energy, and strong, came swiftly, surrounded by an hundred *kotis* of powerful monkeys. Then, followed at his back by hundreds and thousands of *kotis,* came the monkey, Gandhamādana. Then came the young prince Angada, in prowess resembling* his sire,—accompanied by a thousand *padmas* and an hundred *sankhas.* Then appeared at a distance, accompanied by five *kotis* of monkeys endowed with dreadful prowess,—Tāra, having the splendour of a star. And then appeared Indrajānu, the heroic monkey and leader of herds—lord of eleven *kotis*—surrounded by them. Then followed Rambha, resembling the infant sun,accompanied by an *ayuta,* a thousand, and an hundred. Then appeared to the view the stout monkey, named Durmukha, heroic lord of herds, surrounded by two *kotis.* And Hanumān showed himself, surrounded by a thousand *kotis* of monkeys, resembling peaks of Kailāça, of dreadful vigor. And the exceedingly energetic Nala came, attended with an hundred *kotis*, a thousand, and an hundred monkeys, living in trees. Then surrounded by ten *kotis* (of monkeys), came the shapely Darimukha before the high-souled Sugriva, from a country bordering on a river. And Sarabha, Kumuda, Vahni, the monkey Rambha,—and many other monkeys—lords of herds—passing ennumeration—wearing shapes at will, came, covering the entire earth with her mountains and forests. And all the monkeys of the world were some of them coming and others putting up. And monkeys—some of them dripping, and some leaping, and some roaring—gathered round Sugriva, like clouds gathering round the sun. And, crying in various tones, prime monkeys furnished with arms, with bent heads spoke humbly to that lord of monkeys—Sugriva. And other foremost of monkeys, gathering together duly, came before Sugriva with joined hands. Sugriva standing with joined hands, expeditiously informed Rāma of the arrival of the monkey-leaders in hot haste; and then spake (to them), saying, "O chiefs of monkeys, stationing the forces duly near mountain-rills and all the woods, let him

that is conversant with the army, ascertain who have come and who have not."

SECTION XL.

THEN that lord of monkeys, the successful Sugriva, spake unto Râma—lion among men and destroyer of hostile hosts—saying, "Those foremost monkeys endeued with strength and capable of wearing any shape at will, and possessed of the splendour of the mighty Indra,—that inhabit my territories, have come and stationed themselves. And these monkeys—dreadful, and resembling Daityas and Dānavas—are accompanied by powerful monkeys of terrific prowess, who have displayed their virtue in many a field,—and are of famed renown in battle and, powerful, and who have mastered languor and are celebrated in prowess and sterling in their profession. O Rāma, these *kotis* of apes that have arrived, inhabiting earth and water and various mountainous tracts, are at thy service. All abide by thy command—all are intent upon the welfare of their master, and, O subduer of foes, they are competent to bring about thy end. And in company with many thousands and innumerable ones that have shewn their ability in many a field, have come monkeys dreadful, and resembling Daityas and Dānavas. If, O lion among men, thou conceive that the time is ripe, tell it (unto me). It behoves thee to command those forces, remaining under thy sway. Although I am full well acquainted with the work in which they are to be employed, yet thou ought to order them as to what they are to accomplish." When Sugriva had spoken thus, Daçaratha's son, Rāma, embracing him with his arms, said, "O placid one, do thou learn whether Videha's daughter is alive or not; as well as ascertain the country, where, O thou

endowed with eminent wisdom, liveth Râvana. Having come at Vaidehi and Râvana's abode, shall I then appoint the time along with thee. O lord of monkeys, I am not the master in this matter, nor Lakshmana: thou art the cause of this undertaking, as well as, O monarch of monkeys, the lord. Do thou therefore, O lord, command these as to what is to be done by them in my behalf. O hero, thou certainly knowest my business. My second friend (Lakshmana being first), thou art potent, wise, conversant with seasonableness, cognisant of profit, and engaged in our welfare." Thus addressed, Sugriva in presence of Rāma and the intelligent Lakshmana, said unto a leader of herds and lord of apes, named Vinata, having the splendour of a hill, blazing and emitting sounds as those of clouds, "O foremost of monkeys, accompanied with apes resembling the sun and the moon, thou cognizant of time, place and morals, and sagacious in deciding course of action,—surrounded by hundreds and thousands of active apes, march towards the Eastern quarter, furnished with woods, forests and hills. There, in mountain fastnesses, and forests and rivers, do thou search Videha's daughter, Sitâ, as well as the abode of Râvana. And while on the search around for Râma's beloved wife, Sitâ, daughter-in-law unto Daçaratha, thou shouldst search the beautiful Bhâgirathi, and the Sarayu, and the Kauçiki; the Kâlindi, and the charming Yamunâ, and the mighty hill bordering thereon; and the Saraswati, and the Sindhu, and the Sona with water resembling ruby; and the Mahi and Kâlamahi, garnished with woods and hills,—the large tracts—Brahmamâlas, Videhas, and Mâlavans, and Kâçikosalas, and Māgadhas, and Pundras, and Angas; and grounds native to silkworms, and containing mines of silver; and mountains and cities embosmed in the sea. Do thou also search through the houses in Mandara, —belonging to people having ears resembling cloths, reaching their nether lips, and mouths resembling iron,—one-footed and fleet withal; and whose descendants never

deteriorate;—and to anthropophagi; and hunters dwelling on islands; having sharp hair, gold-hued, pleasing, and subsisting on raw fish; and to creatures—tiger-man forms—terrible to behold; and, ye dwellers of woods, do ye carefully search those places that are accessible by crags and bounds,—and the island of Yava, adorned by seven several kingdoms, and the island of Suvarna, and Rupayaka,—thronged by gold miners. And, going beyond the island of Yava, (one comes upon) the hill called Sisira, which pierceth the heavens by its peaks, and is inhabited by gods and demons. In all these mountain fastnesses, cascades and woods, do ye together search for the renowned wife of Rāma. Then, arriving at the rapid red waters going under the name of Sona, and repairing to the other shore of the ocean, the abode of Siddhas and Chāranas, do ye search all round for Rāvana in company with Sitā in the sweet sacred spots and picturesque woods. And ye should explore forests, mountain-sprung streams, wild tracts subject to storms, and mountains containing ceverns. Then it behoves you to examine horrible ocean islands, heaving with waves, terrific, resounding,—of haughty bearing in consequence of winds. There, huge-bodied Asuras, hungering for a long period, permitted by Brahmā, capture creatures, resorting to shades. And adroitly arriving at that great sea, like unto clouds at the universal dissolution, inhabited by mighty snakes, sending loud sounds,—and there, after passing the terrific sea of red waters called Yellow, ye will behold a mighty knarled Sālmali. There, built by Viçwakarman, peak-like, gigantic, resembling Kailāça, (towereth) the mansion of Vinatā's offspring, named Mandeha. There, grim Rākshasas named Mandehas, resembling hills, of diverse shapes, capable of inspiring fear, hang head foremost on the rocks. Day after day at sunrise, these Rākshasas heated (by solar rays) and struck dead by Brahma energy,* again and again (hang on the crags). Then wilt thou, O thou that art

* The commentator explains: *energy darted from the three orders.*—*T.*

hard to repress, proceeding, view the sea named Kshiroda, having the hue of pale clouds, and looking like a necklace, because of the ripples (on its surface). In it there are the mighty white mountain going by the name of Rishada, covered with trees bearing oderous blossoms; as well as the tank known under the name of Sudarçana, swarming with swans and shining silver lotuses having golden filaments. Desirous of sport, resort to this tank delighted troops of Vivudhas and Chāranas, Yakshas, Kinnaras and Apsaras. Leaving behind Kshiroda, ye monkeys, ye will soon after behold the Jalada sea, striking terror into all beings. There presideth that mighty ire-born Energy of him,* (embodied in) the mouth of a mule. This wondrous (universe) containing mobile and immobile things and fraught with great impetus, is the aliment of this Energy. There are heard the cries of feeble creatures inhabiting the sea, who began to wail on witnessing the mouth of the mule. On the north of the Swādu sea, lie thirteen *yojanas* (of land), named Jātarupaçila,† exceeding spacious, and of the splendour of gold. There, ye monkeys, ye will behold that serpent, the holder of Earth—resembling the moon, and with expansive eyes like lotus-petals—seated at the summit of the mount,—that one worshipped of all deities, having a thousand heads,—the god Ananta, clad in blue apparel. And by the dais (there) at the top of the mount is the golden palm, planted by that high souled one,—which is like a banner. The chief of the celestials reared it in the Eastern region. After that is the fair Rising mountain. Its golden peak measuring a hundred *yojanas*, reaching unto the heavens, rises nobly, with mountains at its base; and looks beautiful with Sālas, palms, Tamālas, and flowering Karnikāras,—golden, splendid and resembling the sun. There,‡ spreading a *yojana* around,

* Sage Aurvi.—T. † Lit. *of gold and stone*.—T.

‡ The commentator says that this locative refers to the summit of the Rising hill.—T.

towering up ten, is the peak named Saumanasa—all certainly of gold. There, formerly on the occasion of invading the earth with three paces, that foremost of persons, Vishnu, planting his first foot, planted the other on the summit of Meru. The sun, having passed by Jamvudwipa on the north, and, arriving at that mighty and eminent summit, (Saumanasa), again becometh visible to the dwellers of Jamvudwipa. There are seen those Vālakhilya Maharshis, named Vaikhānasas,—wearing the hue of the sun, leading an ascetic mode of life. This is the island of Sudarçana, before which all creatures inspire energy and have their sight granted to them. You should search for Rāvana with Vaidehi all round the top of that mountain as well as in its forests and woods. (Here) the first twilight enfolded in the glory of the golden hill and that of the high-souled Sun, appeareth roseate. As this is the first gateway of both Earth and Heaven, and as the sun first rises in this quarter, this is called the East. Ye should search the breast of its mountain, and fountains, and caves for Rāvana in company with Vaidehi. Beyond that, is the exceedingly impassable Eastern quarter, thronged by the celestials,—covered with darkness and devoid of the sun and the moon. Do ye search for Jānaki in all those rocks, woods and streams as well as in such spots as I have not mentioned. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond this, of the tract without sun and without limit, I know nothing. Meeting with Vaidehi and (arriving at) Rāvana's mansion, do ye, having reached the Rising hill, turn back, when it shall be a full month. Do not stay longer than a month. If ye do, ye shall be slain by me. Having attained your end, do ye turn back, having met with Maithili. Having adroitly explored (the tract) loved of Mahendra, plated with woods, do ye, ye monkeys, having come at Sitā—the beloved wife of that descendant of Raghu—desist, attaining happiness."

SECTION XLI.

THEN having sent away that mighty host of monkeys, Sugriva despatched to the South others competent to perform the several tasks entrusted to them. And appointing the exceedingly mighty Angada as the leader of those heroic monkeys, that hero, the lord of monkey bands, conversant with the countries intended to be explored, despatched heroes endowed with speed and prowess, headed by Angada, Nila the son of Fire, and the monkey Hanumân, and the exceedingly energetic Jâmbavân, son unto the Great-father, and Suhotra, and Sarâri, and Saragulma, Gaya, Gavâkshya, and Gavaya, Sushena, Vrishabha, Mainda, Dwivida, and Gandhamâdana, and Ulkâmukha and Ananga—sons of Fire both. And the lord of monkeys began to describe unto the monkey-chiefs those tracts in those directions, that were difficult of access. "Ye will behold Vindhya having an hundred summits, and furinshed with various trees and shrubs, and the romantic river Narmadâ, frequented by mighty serpents; and the Godâvari,* and that mighty river, the captivating Krishnaveni, and the Mekhalas and Utkalas, and the cities of Daçârna; and Avravanti and Avanti, and the Vidarbhas and Nishtikas and the charming Mâhishakas.† And ye will see also the Matsyas and Kalingas and Kauçikas all round, and the forest of Dandaka, with mountains, rivers and caverns; and the river Godâvari,‡ and the Andhras, and Paundras, the Cholas, the Pandyas, and the Keralas. Then shall ye repair to the mountain Ayomukha,§ plated with ore, having taking sum-

* The commentator says, "The Godâvari flowing through the countries to the east of the Vindya mountains."—T.

† Some texts read—Rishtikas instead.—T.

‡ The tract, according to Râmânuja, watered by the Godâvari in the vicinity of Dandaka.—T.

§ Another name of this hill is Malaya.—T.

mits, graceful, furnished with picturesque flowering woods,—the mighty mountain having groves of excellent sandal. At the foot of the Malaya mountain endeued with exceeding energy, ye will behold the noble stream Kāveri, of pleasant waters, where sport troops of Apsarās. (There) ye will see that foremost of saints, Agastya, resembling the sun. Permitted by that gratified high-souled one, ye will cross over the great river, Tāmraparni, abounding in alligators. Like a youthful female in relation to her lover, she (Tāmraparni), with both her waters as well as islets concealed under beautiful sandal woods, bathes in the sea. Proceeding (therefrom), the monkeys shall see the grand golden gates belonging to the walls of the capital of the Pāndyas. Then arriving at the main, ye shall ascertain your ability or otherwise of crossing the same. In the bosom of the deep there, Agastya hath placed that foremost of mountains—the charming Mahendra, having picturesque plateaus; golden, and beautiful,—with a portion of it sunk in the great ocean. For aye, He of a thousand eyes at *Parvas* visiteth this mountain embellished by various blossoming trees and creepers; beauteous with divinities, and saints, and the foremost Yakshas and Apsarās; thronged by numbers of Siddhas and Chāranas; and of surpassing loveliness. On its other shore is an island extending over an hundred *yojanas*, inaccessible to men,* and of splendid aspect. Do ye explore it all round. There, in particular, ye must every way search for Sitā. That country belongs to the impious Rāvana, worthy of being slain—the lord of Rākshasas, like unto the thousand-eyed (deity) in splendour. In the midst of the Southern sea belonging to him (Rāvana), there is a Rākshasi, named Angā, who procureth her pray by casting her shadow. Having (by your search) satisfied yourselves as to those countries where ye might suspect Sitā to be, do ye, your doubts dispelled, proceeding beyond that, (Lankā), search for the spouse of that monarch endeued with

* "Because," says the commentator, "of the profusion of gold in it."—T.

unbounded energy. In the sea extending over an hundred *yojanas*, a lovely hill, named Pushpitaka, the abode of Siddhas and Chāranas; resembling the rays of the sun or the moon,—resting on the waters of the ocean, looks splendid, piercing the heavens with its giant peaks. Of this (mountain), there is a particular golden summit, which the sun approaches. It is incapable of being beheld by the ungrateful or the atheistical. Bowing your heads down unto this hill, let the monkeys search on. Leaving behind that irrepressible one, (ye will come upon) a mountain difficult of approach, extending over fourteen *yojanas*, named Suryyavān. Passing by that also, (ye will see) a mountain, named Vidyut, filled with trees, beautiful at all seasons, and bearing all desirable fruits. There, feeding upon excellent and costly fruits and roots, and drinking delicious honey, let the monkeys pass beyond it. There is the hill named Kunjara, grateful both to the eye and the mind,—where Viçwakarmā had built the abode of Agastya.* There (rises) that stately golden pile, adorned with various gems, extending over one *yojana*, and ten in height. In it † also there is that palace, which is the abode of snakes; having spacious ways, incapable of being captured, guarded around, and protected by dreadful snakes and sharp-toothed serpents of virulent poison; where dwelleth Vāsuki, the exceedingly terrible king of snakes. Proceeding heedfully, ye must explore that Bhogavati palace; as also whatever concealed places may lie there. Going beyond that place, (ye will see) the mighty mountain named Rhrishava, in the form of a bull, full of all gems, and possessed of grace,—where are produced excellent *Goçirshaka*, *Padmaka*, and *Haricyāma* sandals, and which in effulgence resembles fire. But, seeing that sandal, ye must by no means ask any questions: certain Gandharbas, named Rohitas, are on guard over that wood—the lords of Gandharbas, in splendour like

* *i. e. in that hill.*
† *i. e. in that hill.*

unto five suns,—Cailusha, Grāmani, Ciksha, Cuka, and Babhru. After that, (Rhishava), at the extremity of the Earth is the abode of persons of pious acts, whose bodies are composed of the Sun, the Moon and Fire. And there reside persons who have won the heavenly regions. After that are the awful regions of the ancestral manes, which ye must not approach. This is the metropolis of Yama, covered by deep gloom. Ye heroic monkey chiefs, ye can seek thus far. Further there is no course for those endeued with motion. Having examined all these, as well others that may come within your ken, it behoves you, after having ascertained Vaidehi's course, to return (hither). He that, returning within a month, shall say,—"I have seen Sitā,' shall pass his days in happiness, enjoying affluence like mine own and indulging all pleasures. He shall be dearer unto me than life itself, and none dearer (unto me) than he ; and although he might commit innumerable wrongs, still should he become my friend. Possessed of immeasurable strength and prowess, and sprung from lines crowned with sterling virtues, do ye strive manfully in such a glorious way that the king's daughter may be recovered."

SECTION XLII.

despatched those monkeys in a southern direction, Sugriva spoke unto the monkey named Sushena, resembling a mass of clouds. Approaching his father-in-law, Tārā's father, possessed of dreadful prowess, the king, bowing and with joined hands, spoke unto him. And Sugriva commanded the Maharshi's son, Māricha, and the mighty ape, Archishmat, surrounded by the heroic foremost of monkeys,—possessing the splendour of Mahendra, gifted with sense

and vigor; and resembling the offspring himself of Vinatā in brightness; and Marichi's son,—the Mārichas—the mighty Archirmālyas,—all these sons of the saint*—(to march) towards the West, saying,—"Ye monkey-chiefs, let twice hundred thousand monkeys led by Sushena (set out) to search Vaidehi. Ye foremost of monkeys, do ye explore the Saurāshtras, the Bāhlikas, the Chandrachitras, and (other) populous and fair provinces and spacious cities, and Kukshi, dense with *Punnâgas*,† and filled with *Vakulas* and *Uddâlakas*; as well as the tracts covered with *Ketaka* trees; and auspicious streams bearing their cool waters westward; and the forests of ascetics; and mountains embosoming woods. There having explored tracts resembling deserts, and cold cliffs towering high, and the West, covered with mountain ranges, and extremely difficult of access,—and proceeding at a little more to the west, it behoves you to have a view of the sea. And proceeding on, ye monkeys, ye shall see (the ocean), whose waters abound in whales and alligators, ye monkeys.‡ Then the apes shall sport in tracts covered by *Ketakas*, and dense with *Tomâlas* and woods of cocoanuts. There shall ye look for Sitā and the mansion of Rāvana, in hills and woods on the shores of the sea; and (explore) Murachipattanā, and the delightful Jatāpura, and Avanti, and Angalapā, as well as in the wood (called) Alakshita, and spacious monarchies, and emporiums. There is a mighty mountain where the Sindhu falls into the sea, Somagiri by name; having an hundred summits and tall trees. In its plateaus there are certain birds (called) Sinhas. These lift up to their nests whales and elephants. The proud elephants carried to the nests and remaining on the summits of the mountain,

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* Marichi.—T.

† *Rottleria Tinctoria.*—*T.*

‡ The grammar of these *slokas* is exceedingly vicious; and it has cost the Translator no small amount of labor to assign the necessary logical *nexus* in a good many places.—T.

possessing the roar of clouds, having been gratified (with food), range around this extensive table-land filled with water. The monkeys, capable of wearing shapes at will, should swiftly search its golden summit towering to the sky and filled with graceful trees. Proceeding further, the monkeys shall behold the golden summit of Pāriyātra rising from the sea and extending over an hundred *yoyanas*. There dwell all around in a body four and twenty *kotis* of ascetic Gandharbas, resembling fire, dreadful, practicising impiety, and like unto flames of fire. The monkeys of dreadful prowess should not present themselves before those, nor should they take any fruits from that country. Those heroes are hard to approach; and they are truthful and possessed of great might.' And there they of dreadful prowess stow away their fruits and roots. There ye should heedfully search for Jānaki. Ye have no fear whatever from them; do ye only follow your native nature as monkeys. There, in hue like lapises, abounding in various kinds of trees and plants, is a mighty hill of an adamantine basis, called Vajra; beautiful, famous, and measuring an hundred *yoyanas* in height and area. There let the monkeys carefully explore the càves. On the fourth side of the Ocean is a mountain named Chakravān. There Viçwakarmā forged the discus (called) *Sahasrâra*. There, slaying Panchajana and the Dānava, Hayagriva,* the Best of male beings obtained the discus as well as the conch. In those beautiful plateàus and huge caves, ye should everywhere search for Rāvana with Videha's daughter. Sunk in the depths of the sea, is a very great mountain named Varāha, having golden peaks and measuring four and sixty *yoyanas*. In it is a city named Prāgjyotisha, all of gold. There dwells the wicked Dānava named Naraka.† There do ye everywhere search for Rāvana along with Vaidehi in the beautiful plateaus and huge caves. Passing beyond that foremost of

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* Lit. *horse-necked.—T.*

† *i.e. in the Varâha hill.—T.*

mountains, whose sight betrays the secret of its bowels being freighted with gold, (ye shall come upon) the mountain Sarvasauvarna, furnished with fountains and cascades. Coming to it, elephants, and boars, and lions, and tigers, on all sides roar ceaselessly, wrought up by the echoes their own cries have produced. This is the mountain named Megha, where the graceful green-horsed vanquisher of Pāka, Mahendra, was installed king by the gods. Having passed by that mountain protected by Mahendra, ye shall repair to sixty thousand hills of gold; in hue like the infant sun, and blazing on all sides and embellished by blossoming golden trees. In the midst of them is established as king, Meru, best of mountains. Formerly the Sun being well pleased, conferred a boon on this mountain, and he addressed the mountain, saying,—'By my grace all the hills that are under thy protection, shall be golden day and night; and also those gods Gandharbas and Dānavas that shall dwell in thee, shall be filled with reverence for me and to the boot attain a golden glory.' Coming to the excellent mountain Meru, Viçwadevas, the Vasus, the Maruts and the celestials, adore the Sun in the western twilight. Adored by them, the Sun, becoming invisible, repaireth to the Setting hill.* In half a *mukurta*, the Sun swiftly passes over this (mountain), measuring, as it does, ten thousand *yoyanas*. On its peak rises an edifice; resembling the sun (in splendour); consisting of palatial mansions built by Viçwakarmā; and graced by goodly trees rife with various birds,—the resideuce of the high-souled Varuna, bearing the noose in his hand. Between Meru and the Setting hill, towers a tall palm having ten heads. Golden and graceful, it shineth on a variegated dais. In all these, difficult of access, as also in rivers and tanks, ye should thoroughly search for Rāvana along with Vaidehi. There dwells there the righteous and famous Merusāvarni, sanctified

* The commentator remarks: "Although not expressly stated, it is implied that the islands to the west of it are also to be searched."—T.

by virtue of his own asceticism, and like unto Brahmâ himself.* Bowing down your heads to the earth, ye should ask the Maharshi Merusâvarni, resembling the sun, touching Mithilâ's daughter. On the departure of night, the sun dispells the darkness of the world to this extent, and then enters the Setting hill. Ye foremost of monkeys, the monkeys are able to proceed thus far. Beyond this, of what is sunless and boundless I know nothing. Having come to Vaidehi and Râvana's mansions, and arrived at the Setting-hill, do ye return on the month being complete. Ye must not stay above a month; and if ye do, ye must be slain by me. And along with you goeth that hero, my father-in-law. Ye, abiding by his orders, should listen to all that he sayeth. My mighty-armed father-in-law, gifted with great strength, is my spiritual preceptor. All of you possessed of prowess, yourselves certainly constitute the measure whereby to ascertain the wisdom or otherwise of a course. Making this one also into a measure, survey the western quarter. Having requited the good that hath been done to us, we shall attain our end. De ye also determine what else is agreeable (unto Râma), and in consonance with place, season and profit, should be performed by you in the matter of this business." Then those monkeys— the monkey-chiefs headed by Sushena, having heard Sugriva's deft speech, set out for the quarter protected by Varuna.

SECTION XLIII.

HAVING directed his father-in-law to proceed to the West, that best of monkeys, the all-knowing king Sugriva, lord of apes, then spake unto the heroic monkey, named Satavala, words fraught with good unto himself as well as

* Like unto Prajâpati dwelling by Mahâmeru.—T.

unto Râma,—"Surrounded by hundreds and thousands of rangers of the forest like thyself, in company with the offspring of Yama as well as the counsellors in a body, do thou, O thou possessed of prowess, entering the northern quarter furnished with the Hima çaila, search everywhere for the illustrious spouse of Râma.—Having performed this task satisfactorily, and brought about what is dear unto Daçaratha's son, we shall, O best of those that achieve success, be freed from our debts. The high-souled Râghava hath done us good. If we can serve him in turn, our life shall be crowned with success. Even the life of him that accomplishes the work of one to whom the former is not obliged, is successful,—what then is to be said in respect of him that hath served one formerly? Pondering this, those that are engaged in our welfare, should so act that Jānaki may be discovered. And this formemost of men is worthy of being honored by all creatures; and Rāma—captor of hostile capitals—hath also found delight in us. Endowed with sense and prowess, do ye explore these many inaccessible places, rivers and mountains. Having searched there Mlechahhas, Pulindas, Surasenas, Prasthalas, Bharatas, Kurus, and Madrakas, and Varadas, as well as the cities of Kāmbojas, Yavanas and Sakas, do ye explore Himavān. And in tracts of Lodhras and Padmakas, and in Devadâru woods* do ye search thoroughly for Râvana along with Videha's daughter. Then, coming upon the hermitage of Soma, frequented by gods and Gandharbas, do ye repair to the mountain called Kâla possessing spacious plateaus. In those mighty mountains, as also in others and in their caves, do ye search for that exalted lady, the blameless wife of Rāma. Having passed beyond that mighty mountain containing gold in its womb, it behoves you to go to the mountain called Sudarçana. Then (lies) the mountain called Devasakhâ, the home of feathered tribes; abounding in various fowls, and embellished with diverse trees.

* Belonging, according to the commentator, to Himavân.—T.

In its golden tracts, fountains and caves, do ye search for Rāvana along with Videha's daughter. Going beyond it, (ye come upon) a vacant land, measuring an hundred *Yoyanas*, without mountains, or rivers, or trees; and void of all living beings. Speedily passing that desert land capable of making one's hair stand on end, ye shall feel delighted, on coming to the pale Kailāça. There (ye will behold) the charming mansion of Kuvera,resembling pale clouds, of burnished gold, built by Viçwakarmā; where (lies) the spacious tank overflowing with lotuses and lilies, thronged with swans and Kārandavas, and frequented by troops of Apsarās. There king Vaiçravana, the lord of Yakshas, bowed down unto by all creatures,—the graceful giver of riches—sporteth along with the Guhyakas. In the offshoots belonging to Kailāça resembling the moon,as also in their caverns,do ye thoroughly search for Rāvana in company with Vaidehi. And coming to the Krauncha mountain,ye should,having your wits about you, enter its inaccessible cavern; for that is well known as difficult of entrance. There dwell certain Maharshis, high-souled, of effulgence resembling that of the sun—complete god-like shapes,—who are sought by the deities themselves. And ye should thoroughly explore the other caves of Krauncha, its plateaus and peaks; its passes and sides. (Then is) the treeless Mānasa—abode of birds—the scene of Kāma's austerities. Way there is none for creatures,or for gods, or for Rākshasas. That also must be explored by you,—that mountain with plains and plateaus. Going beyond Krauncha, (ye shall see) the mountain, named Maināka. There is the residence of the Dānava, Maya, reared by himself. Maināka also with its plains, plateaus and woods must be searched by you. There are all over, the homes of females with faces resembling those of horses. Going beyond that part, (ye shall come to) the asylum inhabited by Siddhas; where are ascetics—Vālakhilyas, Siddhas and Vaikhānasas. Saluting those Siddhas, who have been cleansed of their sins on account of their asceticism, ye

should in humble guise ask them concerning Sitā. There is the Vaikhānasa tank filled with golden lotuses; and ranged by graceful cranes of the hue of the infant sun. Kuvera's vehicle, the elephant known (by the name of) Sārvabhauma, ever rangeth that country in company with she-elephants. Going beyond that expanse of water, (ye come upon) a sky void of stars, and where the sun and the moon have been put out; and that land is visible by the rays, as if of the sun, proceeding from (the persons of) self-luminous, god-like ones, who are reposing there, after achieving success in austerities. Leaving behind that region, (you come to) a stream named Sailodā. On its both banks are bamboos named Kichaka. These take the Siddhas to the other shore and bring them back again. There (are seen) the northern Kurus, the abode of those that have acquired religious merit. And there are tanks there with their waters crowned with golden lotuses. There are rivers by thousands with copious blue lapis leaves. And the pools here, resembling the tender sun, are embellished with assemblages of golden red lotuses. And that tract is every where filled with costly gems, and jewels, and woods of blue lotuses, having filaments splendid like gold; and with round pearls and costly jewels. And the rivers there have islets covered with gold; and are crowded with lovely hills of gold, bright as fire, furnished with all kinds of precious stones. And the trees there, thronged with birds, bear flowers and fruits daily; and, charged with savoury juices, publishing superb perfumes, and of delicious feel, they confer every wish. Other excellent trees bring forth attires of divers kinds, and ornaments decked with pearls and lapises,—coveted alike by males and females*. And other excellent trees bear fruits fit to be partaken at all seasons. And other excellent trees bring forth precious beds dight with costly jewels and furnished with

* The present text, according to Kataka, drops a *sloka*, whose last line is,] "Beings possessed of powerful effulgence, sport here always in company with

variegated covers. And other trees bring forth charming wreaths, and costly drinks, and various kinds of viands. And females adorned with every accomplishment, and endowed with youth and beauty, and Gandharbas and Kinnaras, and Siddhas and Nāgas and Vidyādharas, of blazing splendour, ceaselessly sport there in company with females. And all of righteous deeds, and all engaged in amorous disports, and all furnished with desire and profit,—dwell in that place in association with their females. And there are continually heard there the sounds of instruments and the voice of song mixed with sweet hilarous laughter, capable of taking all creatures. No one is depressed there ; nor doth any one there want any desirable object ; and day after day the delightful qualities find their developement there. Passing beyond that is the Northern ocean. In the bosom (of the deep) is the mountain named Somagiri, golden and of great dimensions. Albeit without the sun, yet through the brightness of the Soma mountain, the land shines forth with all the loveliness and reality of one warmed by the sun. There that Soul of the Universe, the adorable Sambhu, fraught with the spirits of the eleven Rudras—that lord of the gods—Brahmā—dwelleth, surrounded by the Brahmarshis. Ye cannot proceed to the north of the Kurus ; nor is there way in that region for any other creatures. And that mountain is named Soma, incapable of being entered even by the gods. Sighting this, you should speedily turn back. Ye foremost of monkeys, the monkeys are competent to proceed thus far. Beyond that, of regions sunless and limitless I know nothing. Ye should search all these which I have described (unto you) ; and ye should also turn your attention to others besides, which I have omitted to mention. Ye that are comparable unto the wind or fire, by accomplishing the work of beholding Videha's daughter, ye will do what is held as exceedingly dear unto Daçaratha's son as well as highly grateful to me. Then, having achieved success, do ye, along with your friends, honored by me, and

crowned with every virtue, ye monkeys, with your enemies slain, range the earth in company with your wives,—the support of all beings."

SECTION XLIV.

SUGRIVA had declared his conviction that he relied particularly upon Hanumān. And convinced as to the ability of that best of monkeys to accomplish the work, Sugriva, that lord of all the dwellers of the woods, well pleased, spoke unto Hanumān, son unto the wind-god, saying,—"O foremost of monkeys, neither on the earth, nor in the sky,* nor in the etherial regions,† nor yet in water, find I any obstacle to thy course. The entire worlds with Asuras, and Gandharbas, and Nāgas, and men, and gods, with oceans, and the earth and the regions beneath—are well known unto thee. And thy motion, vehemence, energy and fleetness, are, O hero, O mighty ape, even like those of thy sire, the powerful wind-god; and there exists no creature on earth that is like unto thee in energy. Therefore do thou bethink thee how Sitā may be recovered. Even in thee, O thou versed in policy, are strength, and wit, and courage, and policy, and conduct in consonance with season and place." Thereat, understanding that success in the task depended upon Hanumān, and also knowing what Hanumān was, Rāghava reflected,—"This lord of monkeys is every way confident concerning Hanumān; and Hanumān himself is even more confident of achieving succes in the work. He that hath been tested by his deed, and who hath been considered worthiest by his master, having been commissioned in this business,—success in the work is certain." Then

* *Antariksha*—regions above the earth in which the birds fly.—T.
† *Amvara*—Upper air.

beholding that monkey who was the fittest for the task, that exceedingly energetic one, (Rāma), with his mind and senses exhilarated, considering himself as already crowned with success, felt the excess of joy. And well pleased, that subduer of enemies handed to Hanumān a ring inscribed with his name, as a sign unto the king's daughter. "By this sign, O foremost of monkeys, Janaka's daughter will be able to see thee fearlessly, as one that hath come from me. Thy firmness, O hero, and sterling prowess, as well as Sugriva's saying, tell me greatly of success." Thereupon, taking that (ring), and raising his joined palms to his head, that foremost and best of monkeys, saluting (Rāma's) feet, went away. Then, taking with him that mighty host of monkeys, that hero, the son of the wind, resembled the moon of bright disc in the sky, garnished by the stars, after the clouds have departed. "O thou of excessive strength! I take refuge in thy might. O thou endowed with the prowess of the foremost of lions! do thou, O son of the Wind, O Hanumān, exert thyself so, summoning the great strength thou art master of, that we may obtain Janaka's daughter."*

SECTION XLV.

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SUMMONING all the monkeys, that foremost of monkeys, king Sugriva, spake unto them all touching the success of Rāma's work. "The monkey-chiefs, knowing the stern command of their lord, should search in all these places." Then, covering up the earth like locusts, they marched away. Expecting tidings of Sitā, Rāma remained that month in the vicinity of that cascade, in company with Lakshmana. And that heroic monkey Satavali swiftly set out for the

* The commentator says that this speech is equally attributable to Rāma and Sugriva. But I think, it would fit Rama's lips to a nicety—T.

northern regions covered by the monarch of mountains. And that leader of monkey herds, Vinata, proceeded towards the eastern quarter. And that monkey, Hanumān—leader of monkey-herds—in company with Tāra, Angada and others, went to the South, inhabited by Agastya. And that lord of monkeys, Sushena, lion among monkeys, went to the terrible western quarter, protected by Varuna. Then, having properly despatched (his forces) in all directions, that general of the monkey hosts, being pleased, gave himself up to sport. Thus despatched by the king, the monkey-chiefs proceeded apace respectively towards their destined quarters. And the monkeys possessed of great strength cried and howled and roared and shouted and rushed and sent up loud ululations. Thus despatched by the king, the leaders of monkey-herds, said, "We shall bring back Sitā, and slay Rāvana. I alone shall slay Rāvana engaged in conflict. And slaying (him), I shall this very day swiftly carry off Janaka's daughter, trembling because of fatigue, (saying unto her), 'Rest thou.' I single-handed shall recover Jānaki even from the nether regions. I shall uproot trees and rive mountains. I shall cleave the earth and vex the deep." (And some said), "I can, without doubt, clear a Yojana at one bound;" and another said, "I can clear an hundred;" and a yet another, "I can more than an hundred. And neither on earth, nor in sea, mountains, woods, nor nether regions, can my course be obstructed." Thus did the apes proud of their strength, severally speak in presence of the sovereign of the monkeys.

SECTION XLVI.



On the monkey-chiefs having departed, Rāma said unto Sugriva,—"How is it that thou knowest all the quarters of this earth?" Thereupon, the self-controlled Sugriva, bowing

low, said unto Râma,—"Do thou listen to my words. I shall relate everything. When Vāli pursued the Dānava Dunduvi,* wearing the form of a buffalo, towards the Malaya mountain, Mahisha entered a cave of that mountain. And Vāli also, desirous of slaying the Asura, entered Malaya. And I was made to stand at the mouth in humble guise; nor did Vāli issue out, although a good year rolled away. Then the cave became filled with blood gushing out vehemently. Seeing this, I became amazed, and exercised with the poison of grief on account of my brother. And I, losing my sense, thought that my superior had for certain been slain. And I placed a crag huge as a hill at the mouth of the cave. (And thought I), 'Mahisha, unable to issue out, needs must meet his end.' And despairing of his (Vāli's) life, I retraced my steps to Kishkindhā. And obtaining the spacious kingdom along with Tārā and Umā, I began to pass my days in peace in company with his counsellors. Then came that foremost of monkeys, having slain him (Mahisha). Thereupon, I, influenced by fear, in consideration of his dignity, made over to him his monarchy. But Vāli, his senses exercised with sorrow, anxious to slay me, in company with his counsellors, pursued me, who took to my heels. Hotly pursued and chased by Vāli, I surveyed various streams and woods and cities. And I surveyed the earth like the hoof-print of a cow, or the image reflected from a mirror, or a fire-brand whirled (in the air.)† Then repairing to the East, I see various trees, and mountains, and charming caves, and diverse tanks. And there I behold the Ascending mountain decked with gold,—and that daily abode of Apsaras—the sea of milk. And chased by

* The real name of this Dânava is mâyâvi. He is confusedly called Dunduvi and Mahisha, the latter, in consequence of the implication that his father having assumed the shape of a buffalo, he has also a like shape.—T.

† The commentator remarks that "like the hoof-print of a cow" expresses the ease with which Sugriva travelled the earth; "like a fire brand whirled" conveys his vehement speed; and "like the image reflected on a mirror" signifies the lucidity of his perception.—T.

Vāli, and flying on, I suddenly veered round, and then again, O master, off I went. And changing that direction, I again made for the South crowded with trees belonging to Vindhya, and embellished with sandal woods. Then seeing Vāli in the mountain among trees, from the south I, pursued by Vāli, betook myself to the western quarter. And beholding various countries,and arriving at that foremost and best of mountains—Asta*—I turned to the north; and (passed) Himavat, and Meru, and the Northern sea. But pursued by Vāli, refuge find I none. Then out spake Hanumān endeued with understanding, 'O king, now I remember me how that lord of monkeys, Vāli, was cursed by Matanga in this very hermitage. If Vāli enters (into this asylum), his head becomes cleft in hundred. There we shall dwell happily without anxiety.' O king's son, thereupon, we went to the Rhisyamuka mountain. nor did then Vāli enter there from fear of Matanga. Thus, O king, did I actually see all the world. And from that place I came to this cave."

SECTION XLVII.



THE principal monkeys, having been ordered by the monkey-king, speedily went in all directions to their destinations for the purpose of seeing Vaidehi. And on all sides they explore watery expanses, and streams, and lawns, and commons, and cities, and tracts rendered impassable by torrents. And the leaders of monkey-herds search all those countries, described by Sugriva,—containing mountains, woods and forests. Engaged during the day in search of Sitā, at night the monkeys seek the ground (for sleep). In every place, by day coming to trees aye enjoying every season, and crowned with fruits, the monkeys prepared their beds at

* The Setting hill.—T.

night.* Counting that day† as the first, the principal monkeys, after the month had run out, resigning all hope, came to the Fountain and met with the monkey-king. And having explored the Eastern regions, as directed, the exceedingly strong Vinata not having been able to see Sitā, came back, in company with his counsellors. And then that mighty ape, Satavali, daunted in spirits, arrived with his forces, after having searched all through the North. And having searched the West in company with his monkeys, Sushena, on the month being complete, presented himself before Sugriva. And coming to Sugriva seated along with Rāma behind the Fountain, and saluting the former, Sushena said unto Sugriva, —"Searched have been all the mountains, and deep woods, and streams, and islands embosomed in the ocean, and the various provinces. And also searched have been all the caves which have been described by thee; and searched have been all the groves entertwined with plants; and thickets; and difficult and uneven grounds. And huge animals have been sought out and slain (by us). And all the impracticable places we have explored again and again. O lord of monkeys, possessed of great strength and nobly born, it is Hanumān who will be able to ascertain the whereabouts of Mithilā's daughter. And the Wind's son, Hanumān, hath followed even the path by which Sitā hath gone."

SECTION XLVIII.

THE monkey Hanumān in company with Tārā and Angada swiftly set out for the quarter assigned by Sugriva. And having proceeded far along with all those foremost of monkeys,

* The sense is rather obscure, it being difficult to understand the relation their beds bore to the neighbouring trees.—T.

† *i.e.* the day of their departure.—T.

he explored the caves and woods of Vindhya; spots inaccessible in consequence of streams intervening in front of mountains; and tanks; and tracts filled with trees; and various mountains rife with wild trees. And having searched in all directions, the monkeys could not find Maithili, Janaka's daughter Sitâ. And subsisting on various fruits and roots, they were overcome with fatigue, after searching dreadful forests, void of water, still and tenantless, as well as other forests of a similar nature. And having searched that country as well mighty forests containing caves, those leaders of monkey-herds fearlessly explored other places, difficult of access, where the trees are fruitless, and without flowers and foliage; where the streams are waterless, and where roots even are rare; where there are no buffaloes, or deer, or elephants, or tigers, or birds—or any other animals that are found in forests. And there are there neither trees, nor annual plants, nor creepers, nor herbs,—and in that place there are no pleasant pools, with cool leaves, and filled with blown lotuses; and it hath been renounced by the black-bees. There dwelleth a Maharshi, Kandu by name, an eminently pious, and truthful ascetic, irascible, and irrepressible because of his practice of self-discipline. In that wood his son, a boy of ten years, his sands having run out, breathed his last; and it is for this that the mighty ascetic hath come under the influence of passion. And cursed by that high-souled one, the entire mighty forest hath become unfit to harbour (any creatures); difficult of entrance; and devoid of birds and beasts. They* carefully search the skirts of its woods, mountain-caves, and the sources of its streams. And those high-souled ones, devoted to the good of Sugriva, did not find Janaka's daughter, or her ravisher, Râvana. And entering (into a wood), they saw a terrible Asura, concealed by the shrubs and plants—of dreadful deeds, and cherishing no fear even of the gods. And seeing that dreadful Asura, seated like a hill, and resembling

* *i.e.* the monkeys.

a mountain, they all tightened their cloths. And that strong one also, saying unto the monkeys, "Destroyed are ye," and uplifting his clenched fist, rushed after them in rage. And as he darted suddenly, Angada, the son of Vāli, knowing, "This is Rāvana," administered unto him a slap. Struck by Vāli's son, that Asura, his mouth vomitting blood, fell down to the earth like a hill toppled down. And on his having breathed his last, the monkeys, elated with victory, thoroughly searched that mountain cavern. And when they had satisfied themselves that the cave had been searched all through, the dwellers of the woods entered another fearful mountain cavern. And after having searched (that place) also, they came out fatigued; and with desponding hearts sat them down at a distance under the shade of a tree.

SECTION XLIX.

THEN the eminently wise Angada, fatigued, spake unto all the monkeys, cheering them,—"Woods, and mountains, and rivers, and impenetrable wilds, and valleys, and mountain caverns have been thoroughly searched. But Jānaki we have failed to find anywhere,—or that wicked wight, the Rākshasa that hath ravished Sitā. And we have spent a great part of the term that had been assigned by Sugriva of stern commands. Therefore, banishing languor, sadness, and invading drowsiness, do ye together search all round. Do ye so search Sitā, that she may be found out (by us). High spirits, ability and forwardness in action, are said to conduce to success. Therefore it is that I speak thus unto you. Ye dwellers of the wood, do ye to day rummage this impenetrable wood; renouncing grief, do ye again search through this forest. Those who act, for certain behold the fruit of their endeavours; but if people once give way to grief, they cannot

again attain vigor. Ye monkeys, king Sugriva is irascible; and inflicteth sharp punishments. He should be always feared, as also the magnanimous Rāma. I tell you this for your good. Act accordingly, if ye list. And do ye also express what else ye are capable of.'' Hearing Angada's words Gandhamādana said in candid words faint from thirst and fatigue,—"What Angada hath said unto us is worthy of him, and is beneficial and good. Do you follow his speech. Let us afresh search hills, caves and rocks, vacant forests and mountain cascades,—in accordance with what the high-souled Sugriva hath laid down. Let all in a body rummage the wood, and the mountain caverns." There rising up, the mighty monkeys again began to range the South close with forests belonging to Vindhya. And the monkeys ascended the Silvern Hill resembling the autumnal welkin, graceful, and furnished with summits and valleys. And eager to behold Sitā, those excellent monkeys began to search the Lodhra wood, and the Saptaparna forests. And ascending its top,* those ones endeued with immense prowess, experiencing fatigue, could not find Vaidehi, the beloved spouse of Rāma. And having surveyed that hill having many a grot, so far as the eye could range, the monkeys looking all round, descended (the eminence). And having descended to the earth, the monkeys, bewildered, and losing their consciousness, rested for a while at the foot of a tree. And their fatigue having gone off a little, the monkeys, having been refreshed for a while, again prepared to explore the whole South. And the monkey chiefs, headed by Hanumān, having set out (on the search), began to range all through Vindhya.

* *i. e.* the top of the Silvern Hill.—T.

SECTION L.

THE monkey, Hanuman, in company with Tāra and Angada searcheth the caves and woods of Vindhya,—caverns all around haunted by lions and tigers, and in vast inaccessible cascades in that foremost of mountains. And they came to the south-western summit of the mountain. And when they sojourned there, their (appointed) term had not expired. And that spacious country, consisting as it did, of caves and grots and woods, was difficult to search. And there the wind-god's offspring searched all over the mountain. And each apart remaining at no great distance from the others, Gaya, Gavākha and Gavaya, Sarava, Gandhamādana, Mainda, Dwivida, and Hanumān, Jambavān, the youthful prince Angada, and Tāra, remaining in sight of the wood, after having searched the South—lands covered with mountain ranges, were searching (about), when they espied an unenclosed cavity, difficult of entry, named Vrikshavila, guarded by a Dānava. And tried by hunger and thirst, worn out with fatigue, seeking for water; they found that cavity surrounded by trees and plants. And, with their bodies drenched and reddened with lotus dust, Kraunchas and swans and cranes and Chakravākas, came out of the cavity. And drawing nigh to that fragrant and inaccessible cave, those superior monkeys were struck with amaze, and became eager (to enter into it). And with their minds filled with doubt, those vigorous foremost of monkeys gladly approached that cave; abounding in diverse animals, resembling the residence of the lord of Daityas,* dazzling, and dreadful, and impenetrable on all sides.—Then Hanumān the son of the wind-god, possessed of the splendour of a mountain-summit, cognizant of woods and forests, said unto the grim-visaged apes,

* *i. e.* the subterranean regions.—T.

"Having explored the South, (containing) countries enveloped with mountain chains, we have all got fatigued, but we have failed to find Mithilā's daughter. And from yonder cave come out swarms of swans and cranes and *kraunchas* and *chakravākas*, drenched with water. For certain here is a well or a watery expanse. And at the mouth of the cave there are these cool trees." Hanumān having said this, all the monkeys went into the cave covered with darkness; without the sun or the moon, capable of making one's down stand on end. And seeing lions, and birds and beasts (ranging around), those tiger-like monkeys entered that cave covered with darkness. And (there) neither their ken, nor their vigor, nor yet their prowess was baffled: and their speed resembled the wind, and their sight remained unimpaired albeit in darkness. And those foremost of monkeys rushed into the cavity; and beheld displayed (before them) an excellent and charming scene. And embracing each other in that fearful cave rife with various trees, they passed over an hundred *yoyanas*. And deprived of their sense, and tried with thirst, and bewildered, and thirsting for water, they for a time vigilantly descended in darkness down the cave. And emaciated, with woe-begone faces, and spent, those monkeys despairing of their lives, (at last) saw light. And those mild ones, coming to a spot free from darkness, saw golden trees, possessed of the brightness of flaming fire. And Sālas and palms, and Tamālas, Punnāgas, Vanjulas, and Dhavas, Champakas, Naga trees, Karnikāras in flower; with variegated golden bunches and twigs, and crests of clusters, and plants,—embellished with golden garniture; resembling the infantine sun,—on daises composed of lapises;—golden trees with resplendent bodies, having the hues of purple lapises; and lotus-plants flocked with fowls; and (spots) surrounded by large golden trees, like unto the infantine sun; and tanks with large fishes of gold and lotuses, containing pleasant waters—all these they saw there. And the monkeys saw

there golden as well as silvern vehicles, and elegant dwellings all round veiled with nets of pearls; having golden balconys; with their grounds paved with gold and silver; and furnished with lapis lazulis. And on all sides they saw trees bearing fruits and flowers resembling coral; and golden black bees, and honey all round, and various spacious seats and beds about dight with gold and jewels. And searching in that cave, the exceedingly effulgent heroic monkeys saw heaps of golden, silver and bell-metal vessels; and heaps of excellent *aguru* and sandal; and pure fruits and roots; and costly vehicles and various kinds of sapid honey; and loads of costly attire; and lots of variegated woolen cloths and deer-skins; as well as a female, from near. And they found her there, wearing a black deer-skin,—a female ascetic, with restrained fare—as if flaming in energy. Amazed, the monkeys sat them down in a body. And then Hanumān asked her,—"Who art thou? And to whom doth this cave belong?" And Hanumān like unto a hill, bowing down unto the old women with joined hands, asked her, saying,—"Who art thou? And tell me, to whom belong this edifice and the cave as well as all these jewels."

SECTION LI.

Having said this unto that female clad in a piece of black deer-skin, Hanumān asked that highly religious ascetic practising pious offices, "Having rashly entered this cave enveloped in gloom, we have been exercised with hunger and thirst; and are extremely faint. And, having entered this mighty cave underneath the earth, we have become thirsty. And, seeing all these wonderful phenomena, we have become afflicted, and bewildered; and have lost our sense. To whom belong these golden trees resembling the infantine sun; and

the pure fruits and roots; and the houses and vehicles of gold and silver,—veiled in networks of jewels, and furnished with golden windows? And by whose energy are these golden trees (here), bearing flowers, crowned with fruits, grateful to the sight, and breathing rich odour? And golden lotuses spring in lucent water,—how golden fishes are discovered in it along with tortoises! Have these sprung from thy power; or do they owe their existence to the ascetic energy of any other? It behoves thee to relate all this unto us who are ignorant of everything." Thus addressed by Hanumān, the female ascetic practising righteousness, and engaged in the welfare of all beings, replied unto Hanumān,—"O foremost of monkeys, there is one, named Maya, spreader of illusions. By him hath this entire golden grove been constructed through his wonderful power of construction. He. that hath reared this excellent golden grove, and this charming mansion, was formerly the Viçwakarmā* of the principal Dānavas. Having for a thousand years practised austerities in this vast forest, he obtained a boon from the Great-father,—in virtue of which he had attained consummate mastery in his art, as well as absolute control over the materials required therein. Having accomplished everything, that powerful one, commanding every enjoyment, for a time happily dwelt in this mighty forest. Then he, happening to conceive a passion for an Apsarā, Hemā (by name), Purandarā, vigorously wielding his thunder-bolt, struck him dead. Then Brahmā conferred on Hemā this fine forest and this golden mansion, with the perpetual privilege of enjoying every pleasure herein. I, Sayamprabhā by name,—the daughter of Merusāvarni, guard this house of Hemā, O foremost of monkeys. Hemā, skilled in dance and song, is my dear friend. Having received her blessing, I guard this vast forest. What is thy errand? And why is it that ye have arrived at these lone woods? And how have you managed to see this inaccessible forest?

* The name of the celestial architect.—T.

Having partaken of these fruits and roots intended for use, and drunk, do ye detail all this to me."

SECTION LII.

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THEN to all the monkey-chiefs, after they had rested, the female ascetic, engaged in righteous practices, eagerly said these words,—"Ye monkeys, if your pain hath gone off in consequence of the fare of fruits which you have partaken, and also if it be fit to be heard by me, I would listen to your narration." Hearing her words, Hanumān, the son of the wind-god, in all candour began to relate everything faithfully. "The Sovereign of all this world, resembling Mahendra or Varuna, Rāma, the graceful son of Daçaratha, entered the woods of Dandaka, in company with his brother, Lakshmana, as well as his spouse, Vaidehi. His wife hath been forcibly carried off by Rāvana. His friend is that heroic king, the monkey named Sugriva. By that monarch of the foremost monkeys have we been despatched (hither). And we have, joining company with these prime monkeys headed by Angada, come to the South, protected by Yama, and inhabited by Agastya. And we have been commissioned, 'Do ye all search for the Rākshasa Rāvana, wearing forms at will, along with Videha's daughter, Sitā.' Having searched through the forest as well as the ocean on the South, we, becoming hungry, sat down at the foot of a tree. And with pallid countenances, we all, absorbed in thought, sank in a wide sea of anxiety, which we could not cross. And casting our eyes around, we spyed a huge cave covered with trees and plants and enveloped in gloom. And (it came to pass that) from this (cave) came out swans, drenched with water, with drops of water on their wings,—and plumed *kuravas* and cranes. 'Let us enter here', said I unto the monkeys. And

they also arrived at that conclusion.* And thereupon they, bestirring themselves, entered into the cave. And firmly griping each other's hands, they at once made entry into the cave covered with darkness. This is our errand ; and it is on this job that we have come. And having come to thee, hungry and exhausted, we, who had been sore tried by hunger, have been entertained with fruits and roots, agreeably to the code regulating hospitality. And as thou hast saved the monkeys, who were weary and suffering from hunger, tell (me),—what benefit shall the monkeys do thee in return ?" Thus addressed by the apes, the all-knowing Sayamprabhā replied unto the monkey-chiefs, saying,—"Well pleased am I with the fast-footing monkeys. But by one engaged in my duties, there is no work that is desiderated." Thus accosted in excellent words fraught with asceticism and righteousness, Hanumān spoke unto that one of faultless eyes, saying,—"We all take refuge in thee, practising piety. The term that had been fixed by the high-souled Sugriva in respect of us, shall all be spent in this cave. Therefore it behoveth thee to deliver us from this place. And it behoveth thee to save us, exercised with fear for Sugriva,—who, happening to override Sugriva's command, shall lose our lives. And, further, O thou that practisest righteousness, great is the task that is to be performed by us. But if we stay here, that work of ours shall remain unaccomplished." Thus addressed by Hanumān, the ascetic said,—"Once entering, hard it is for any one to return (hence) alive. But by the potency of my asceticism acquired through self-discipline, I shall deliver all the monkeys from this den. Ye foremost of monkeys, do ye close your eyes. No one is able to issue out of this place without closing one's eyes." Then they, eagerly desirous of going out, closed their sight† with their hands furnished with tender fingers. And the magnanimous monkeys, with

* Namely, *that water was to be found there.*—T.

† The text has *nimilitah—and thus they closed their eyes.* This redundant

their faces covered with their palms, were in the twinkling of an eye, liberated from the den by her. And then the pious anchoret spoke unto them there. And when they had come out of the fearful den, cheering them up, she said,—"This is the fair Vindhya mountain filled with various trees and herbs. This is the Praçravana hill; and this is the great deep. Fair Fortune! I go to my abode, ye foremost of monkeys." Having spoken thus, Sayamprabhā entered that captivating cave.

SECTION LIII.

THEN they saw the ocean—abode of Varuna—shoreless, resounding, rife with dreadful billows. Exploring the mountain fastness of Maya,* they spent the month that had been set by the king. Then sitting down at the foot of the Vindhya mountain, containing blossoming trees, at that time† those high-souled ones indulged in reflections. And beholding vernal trees bending beneath the load of flowers, and environed by hundreds of plants, they were inspired with apprehension. And each knowing that spring had appeared, they, the term apppointed for their task having run out, dropped down on the ground. Thereat, with bland words properly honoring the aged apes and the rest dwelling in the woods, that monkey having the shoulders of a lion or a bull, and plump and broad arms—the youthful prince Angada, endowed with high wisdom, spoke,—"We have come out at the mandate of the monarch of monkeys. While we sojourned in the cave, a full month had passed away, ye monkeys.

epithet has been left out in the translation, as it would render the version extremely awkward.—T.

* Named Rhikshavila.—T.

† *i. e.* at the beginning of winter.—T.

Why do you not understand this ? We set out,engaging that our term of search should reach no further than the end of Kârtika;* but that hath expired. Now, what next is to be done? Having received the orders (of the king), ye, conversant with polity, engaged in the welfare of your master, expert in every work,incomparable in execution,and renowned in every quarter, have come out, commanded by the lord of monkeys. Now, having failed to attain our object, we shall meet with death. There is no doubt whatever about this. Who, having been unsuccessful in doing the mandate of the king of monkeys, enjoyeth ease? Now all the rangers of the forest should fast for death. Naturally stern, Sugriva, established as our master, shall not forgive us, when we repair there, after having transgressed thus. Sitâ not having been found out, Sugriva, for certain, shall commit this sin.† Therefore it is fit that, forsaking our sons, and wives, and wealth, and homes, we this very day sit down to starve ourselves to death. Death at this place is preferrable to the unequal punishment (we must meet with at the hands of Sugriva). And, further, I have not been installed heir-apparent by Sugriva: I have been sprinkled by that foremost of kings, Râma of untiring energy. Entertaining enmity against me of old, the king, seeing this lapse, must be firmly determined to take my life by means of a severe sentence. What is the use of suffering my friends to look on my disaster at the last moment of my existence? Therefore even on this sacred shore of the sea shall I sit down to starve myself." Hearing the tender prince speak thus, all those principal monkeys pathetically observed,—"Sugriva is harsh by nature, and Râghava loveth his wife dearly. The time appointed having passed by, seeing us (come) without attaining success in the task, and seeing us arrive without obtaining a sight of Vaidehi, (Sugriva) shall certainly slay us from the desire of doing what is agreeable to

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* *October.*

† *i. e. slay us.—T.*

Rāghava. Those who have transgressed, cannot come to the side of their master. Having come hither as the principal servants of Sugriva, we shall either see Sitā or obtain information concerning her, or else, O hero, we shall repair to the mansion of Yama." Hearing the speeches of the monkeys afflicted with fear, Tāra said,—"No use of indulging in grief. If ye relish it, let us all entering the cave, dwell there. This place abounding in flowers and waters, meats and drinks,—which hath been brought forth by the power of illusion, is incapable of being approached. Here we have no fear from Purandara, or Rāghava, or the king of monkeys." Hearing the welcome words of Angada, the monkeys, being convinced, said,—"Do thou this very day so order that we may not be slain."

SECTION LIV.

When Tāra, bright as the moon, had spoken thus, Hanumān felt as if Angada had already deprived (Sugriva) of his kingdom.* Hanumān deemed Vāli's son as endowed with intelligence consisting of eight elements; with power of four kinds; and the four and ten virtues; as ever fraught with energy, strength and prowess; as growing in grace like the moon during the lighted fortnight; as resembling Vrihaspati in intelligence; and in prowess, his own sire; and as ever listening to Tāra's counsels, as Purandara listens to the counsels of Sukra. And Hanumān versed in all branches of learning, finding Angada backward in the affair

* The sense is very obscure. One meaning is: *Hanumān thought that Angada acquiescing in what Tāra had said, must remain there,—and ultimately endeavour to wrest the kingdom from Sugriva.* Another meaning is: *Hanumān conceived that remaining there in peace, Angada would consider his position as enviable as if he had extorted the kingdom from Sugriva.—T.*

of his master, began to inspire him with fear.* He, wealthy in words, laying under contribution the second of the four means,† had created division among those monkeys. On their being divided, he (Hanumān) set about raising Angada's apprehension by various fear-fraught speech, referring to punishments. "O Tārā's son, thou art for certain more capable of fight than even thy sire; and thou art also able to hold the monkey-kingdom as firmly as he. But, O foremost of monkeys, the monkeys are always inconstant in character. Bereft of their wives and sons, they shall not bear thy behest. And they shall never take to thee. This I tell thee in presence of all. And I will tell thee what. Thou neither by the virtues of conciliation, charity and the rest, nor by chastisement, shalt succeed in drawing to thy side this Jāmbavān, or Nila, or the mighty ape Suhotra, or myself. A strong one wronging another that is weak, can live; therefore a weak person anxious for self-preservation, should never wrong (a strong individual). Thou considerest that this cave may serve for thy protectress,‡ having heard of it (said by Tāra); but to rive the same is but light work for the shafts of Lakshmana. Formerly this was cleft a little by Indra, with his thunderbolt hurled (against it)§; but now Lakshmana would pierce it like a leaf-stalk, by means of his keen arrows. Lakshmana hath many an iron arrow like Indra's thunderbolt or that of the sky,|| capable of riving even mountains. O subduer of enemies, soon as thou shalt set up here, the monkeys, making up their minds, shall forsake thee. Remembering their wives and sons, ever anxious

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* Touching Tára.—T.

† Referred to above.—T.

‡ The word meaning *cave* is feminine in Sanskrit.—T.

§ The commentator interprets the passage differently: "Formerly Indra did a little damage herein—*i. e.* merely slew Maya, the architect of the mansion." This is ingenuity. I give the plain sense.—T.

|| *Vajràçani*—*Vajra* is the thunder-bolt in the hand of Indra, and *Açani*—the thunder-bolt produced by clouds.—T.

(on account of Sugriva), pining for domestic happiness, and aggrieved (at their pitiable plight), they shall turn their backs upon thee. Then forsaken by thy kindred as well as friends seeking thy welfare, thou shalt be struck with affright even at a quaking blade of grass. If thou make head (against Sugriva), the sharpened shafts of Lakshmana, terrible, of exceeding impetuosity and mighty vehemence, and incapable of being baffled, shall be eager to slay thee. On the contrary, if thou in humble guise present thyself (before him) along with us, he shall establish thee in the kingdom, in consideration of thy being the next heir. A righteous sovereign, steady in vow, clean, and truthful in promise, thy uncle, who cherishes affection for thee, shall not by any means chastise thee. And he loves thy mother, and his life is for her; and she hath no other son. Therefore, O Angada, go along with us."

SECTION LV.

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HEARING Hanumān's speech, uttered meekly, fraught with morality, and reflecting honor upon Sugriva, Angada said,—"Firmness, and mental sanctity, mercy, candour, prowess, and patience, are not in Sugriva. He that, while her son is living, appropriateth the beloved queen of his elder brother, mother unto him by morality, is hated (of all beings). How can he that could cover up the mouth of the cave, when he had been desired by his brother gone on martial mission, to guard the same,—(how can *he*) know morality? Whose good office remembereth *he* who could forget the renowned Rāghava himself of mighty deeds, after having, in the name of truth, taken his hand? How can he reap religious merit, that directed us to search Sitā here, from fear of Lakshmana, and not from fear of unrighteousness? What noble person,

in especial, sprung in his race, shall any longer repose confidence in that impious one of unstable soul who hath run amuck of morality? Meritorious or otherwise, how can Sugriva, having installed in the kingdom me, son (of his enemy) and the enemy sprung in his race,—suffer me to live? How can I, whose counsels have been revealed, who have transgressed, and who have been deprived of my power, repairing to Kishkindhā like one forlorn and feeble, live? For the sake of his kingdom, Sugriva, wily, cunning and cruel, shall put me in solitary confinement. For me fasting to death is better than being confined and suffering the consequent misery. Do ye grant me your permision; and go to your homes, ye monkeys. I vow before you, to the palace I will never repair. At this very spot will I fast for death; as death is good for me. Bowing unto the king as well as unto the powerful Rāghava, ye should communicate my well-being unto Sugriva—lord of apes—and my health and peace unto my mother Umā. And it behoves you also to console my mother, Tārā. Naturally fond of her son, and overflowing with tenderness, that lorn one, hearing of my death at this place, shall certainly renounce her life." Having said this, Angada, saluting the elders, with a woe-begone face entered the earth covered with grass. When he had entered, those foremost monkeys, stricken with sorrow, weeping shed warm tears from their eyes. And censuring Sugriva and praising Vāli, they, surrounding Angada, determined to starve themselves to death. Taking to heart the speech of Vāli's son, those prime monkeys, sipping water, sat down facing the East. And sitting on the edge of the water on grass pointing to the south, the foremost monkeys, wishing for surcease, thought within themselves,—"Even this is fit for us." And as they spoke of the exile of Rāma and the demise of Daçaratha, the carnage in Janasthāna, the slaying of Jatāyu, the ravishment of Vaidehi, the slaughter of Vāli, and the ire of Rāma, the monkeys were seized with fear.

When those monkeys resembling mountain-summits had entered in, they set up cries, which, like unto the rumbling of clouds, making the sky resound, made that mountain with its rills reverberate.

SECTION LVI.

When the monkeys had been seated in that mountain, with the intention of putting a period to their existence through fasting, a king of vultures happened to come to that quarter. And that long-lived bird was named Sampāti, the beautiful brother of Jatāyu, famous for his strength and prowess. Issuing from a cavern of the mighty mountain Vindhya, he, seeing the monkeys seated, well pleased, said—"Verily man* reapeth the fruit of his former acts; and therefore it is that this food ordained to that end, comes to me after a long time. I shall feed on these monkeys, one by one, slaying them one after another." Eying those apes, the bird expressed himself thus. Hearing this speech of the bird coveting his food, Angada faintly spoke to Hanumān, "Behold! through Sitā's simplicity† this one—the very son of the Sun, Yama—hath come to this place, to exterminate the monkeys. Rāma's work hath not been done; nor the royal mandate. And this disaster hath arrived unthought of by the monkeys. Ye have in detail heard all that, inspired with the desire of doing what is good unto Vaidehi, that king of vultures, Jatāyu, did here. In this way, all creatures, even the brute species, compass the welfare of Rāma, renouncing their lives, as we do. It is because of the love and tender-

* Although out of character, the epithet *naram—man (acc.)*—is used by the vulture.—T.

† Another reading is *Gridhrápadesana—through the vultur's* This the commentator considers as preferrable.—T.

ness* they bear towards (Râma), that people do good unto each other. And therefore the righteous Jatâyu, of his own accord laying down his life, hath done the pleasure of Râma. We also, overcome with fatigue and (almost) dying, have come to this forest; but Mithilâ's daughter we find not. Happy is that king of vultures, having been slain by Râvana in battle. He hath got quit of the fear of Sugriva, and hath also attained supreme state. In consequence of the death of Jatâyu and that of king Daçaratha, as well as owing to the ravishment of Vaidehi, (the lives of) the monkeys have come into jeopardy. Râma's and Lakshmana's abode in the forest with Sitâ, Râghava's slaying of Vâli with a shaft, the slaughter of innumerable Râkshasas by the enraged Râma, and (finally) this mishap—all these owe their orgin to the bestowal of the boon on Kaikeyi." Seeing the monkeys stretched on the earth, and hearing their piteous words describing their grief, that magnanimous king of vultures, with his mind agitated, said (this). And hearing the words that issued from Angada's mouth, the sharp-beaked and high-toned vulture, said,—"Who is it that, making my mind tremble, speaketh of the death of my brother, Jatâyu, dearer unto me than life? How happened in Janasthâna the fight between the Râkshasa and the vulture? It is after a long time that to-day I hear the name of my brother. I wish to alight from this mountain-fastness. I have been well pleased by listening after a long time to the celebration of the virtues of my younger brother, cognizant of qualities and worthy of being extolled by reason of his prowess. Ye foremost of monkeys, I wish to hear of the destruction of Jatâyu, who dwelt in Janasthâna. And how could Daçaratha, whose beloved eldest son is Râma, dear unto his superiors, be the friend of my brother? I can not move in consequence of my wings having been burnt by

* The commentator explains in pure orthodox fashion: *Because everything is in Râma, people serve each other from the love and tenderness, which partain to him.—T.*

the solar rays. But I wish that ye may take me down from this mountain."

SECTION LVII.



HEARING his accents faltering through grief, the leaders of monkey-herds, alarmed by his action,* did not repose confidence in his speech. Seated for the purpose of fasting to death, the monkeys, seeing the vulture, with terror thought within themselves,—"He shall eat us all up. If he eat us up, who have sat down to fast to death, we shall secure success, and speedily attain our end." Then those monkey-chiefs resolved thus. And descending from the summit of the mountain, Angada spoke unto the vulture,—"There was a lord of monkeys named Rhiksharāja, endowed with prowess. That king, O bird, was my grandsire. He had two virtuous sons, exceedingly powerful both—Vāli and Sugriva. My father, Vāli, was famed in the world for his deeds. And it came to pass that mighty monarch of all this earth, descendant of the Ikshwākus, the great and graceful car-warrior, Rāma, son unto Daçaratha, intent upon the injunction of his sire, resorting to the path of righteousness, entered the woods of Dandaka in company with his brother, Lakshmana and his wife Vaidehi. And his spouse was forcibly carried away from Janasthāna. And the friend of Rāma's father, the king of vultures, named Jatāyu, saw Videha's daughter, Sitā, as she was being carried away in the sky. And after having thrown down Rāvana from his car, and placed Maithili on the ground, (that vulture) old and overcome with fatigue was (at length) slain by Rāvana in battle. Thus slain by the powerful Rāvana, the vulture, having had his funereal obsequies

* *Karmanā (instru.) by his action.* The commentator explains: *alarmed by his speech about eating up the monkeys.* The passage is obscure.—T.

performed by Râma (himself), hath attained excellent state. Then Râghava made friends with my uncle, the high-souled Sugriva; and he also slew my sire. My father had debarred Sugriva from the kingdom along with his counsellors; but Râma, having slain Vâli, installed him (Sugriva). And established in the monarchy by him (Râma), Sugriva is (now) the master of the monkeys and king of all the foremost monkeys. By him have we been sent. Despatched hither by Râma, we have searched for Sitâ all round, but Vaidehi we have not found, as one doth not find the solar splendour at night. And it came to pass that, having heedfully explored the Dandaka forest, we through ignorance entered a cave lying open before. That cave, thou must know, was constructed by the illusive energy of Maya. And there we spent a month—the term which had been fixed by the monarch. Doing the behests of the king of monkeys, we, having over-stayed the term which had been appointed, have from fear sat here down for the purpose of fasting unto death. On that Kâkutstha being wrought up with wrath, as well as Sugriva together with Lakshmana, we, repairing thither, shall our lives."

SECTION LVIII.

When the monkeys, whose lives had well nigh departed out of them, had spoken these piteous words, the vulture, in solemn accents, with tears in his eyes, said unto the monkeys,—"Ye monkeys, ye have said that my younger brother, named Jatâyu, hath been slain in battle by the powerful Râvana. On account of my age and want of wings, I, although hearing this, bear it. Nor have I strength to-day to clear scores touching my brother's enmity. Formerly, while engaged in the destruction of Vritra, he and I, burning for victory, soared

in the sky near the flaming sun, garlanded by glory. Thence impetuously wheeling round, we went to the celestial regions along the etherial way. And it came to pass that, coming midway of the sun, Jatāyu was faint. Witnessing my brother severely struck by the solar rays, and exceedingly stupified, I from affection shadowed him with my wings. Thereat, my pinions scathed, I dropped down on Vindhya, ye foremost of monkeys; and staying here, I could not know the circumstances that have befallen my brother." Thus addressed by Jatāyu's brother, Sampāti, the eminently wise prince Angada answered,—"If thou art indeed the brother of Jatāyu, having heard what I have related, tell (us) if thou knowest touching the abode of that Rākshasa. Tell us if thou knowest anent that short-sighted worst of Rākshasas, Rāvana, whether staying far or near." Thereat, rejoicing the monkeys, the exceedingly energetic elder brother of Jatāyu spoke words worthy of him,—"Ye monkeys, my pinions have been burnt; and I am a vulture shorn of strength. Therefore I will help Rāma well by my words. I know the realms of Varuna, and Vishnu's Trivikrama* worlds, the wars of the gods and Asuras, and the churning for ambrosia. And albeit age hath deprived me of energy, and albeit my life hangs loosely on me, yet, if this is Rāma's work, it should be done by me first. I have seen a youthful and beautiful female, adorned with all ornaments, carried away by the wicked Rāvana,—the lady (all the while) crying, 'O Rāma!' 'O Rāma!' 'O Lakshmana!' And taking her ornaments from her person, she was throwing them on the ground. Her silken cloth seemed like the solar splendour on the summit of a mountain; and herself beside the sable Rākshasa, looked like the lightning in the welkin (beside clouds). From your relation of Rāma, I conclude that she must be Sitā. Now listen to me as I tell you about the abode of that Rākshasa. Son unto Viçravana and brother

* *i. e.* the worlds enveloped by his three steps during his Dwarf incarnation. T

unto Vaiçravana, the Rākshasa named Rāvana resides in the city of Lankā. And the lovely city of Lankā, reared by Viçwakarmā, lieth a full hundred *yoyanas* hence on an island in the sea; furnished with golden gateways, filled with variegated daises, lordly gold-gleaming palaces; and girt round with great walls hued like sunshine. There stayeth Vaidehi, forlorn and clad in a silken cloth,—confined in the inner apartment of Rāvana, and carefully guarded by Rākshasis. In Lankā protected all round by the sea, ye shall behold Janaka's daughter, Maithili. At the end of the ocean after a full hundered *yoyanas*, arriving at its southern shore, ye shall see Rāvana. Ye monkeys, do ye hie thither speedily with vigor. I perceive by my knowledge that having seen (that place), ye shall come back. The first course belongs to fork-tailed shrikes and others living on grain; the second, to those that live on animals and fruits; the third is ranged by Bhāshas; the fourth by Kraunchas, Kuvaras and hawks; the fifth by vultures; the sixth belongs to swans endowed with youth and beauty; and the next to the Vainateyas. We have derived our origin from Vainateya.† (By despatching you thither), I shall avenge the heinous deed perpetrated by the cannibal, as well as the wrong done by Rāvana unto my brother. Resting here, I see Rāvana and Jānaki. We have excellent *Sauparna*‡ clairvoyance. For this reason, as well as owing to the energy consequent on our feeding on certain kinds of flesh, we, ye monkeys, can see a little further than an hundred *yoyanas*. Therefore (the Deity) hath ordained such food for us as are fraught with the power of making one see from a great distance. And the abode of cocks and others being underneath trees, their sight is limited to the extent which they require to see. Do ye look about

† Aruna, son unto Vinatá.—T.

‡ Clairvoyance attained by success in knowledge respecting the spiritual Golden eyes. Thus far the commentator. We leave the abstruse point to the apostles of theosophy and spiritism for illucidation.—T.

for means to cross over the salt waters. Having met with Vaidehi, do ye, having achieved success, come back. I wish to be taken by you to the ocean—abode of Varuna. I will offer water unto (the manes of) my high-souled brother, who hath gone to heaven." Thereat those heroes, the monkeys possessed of exceeding energy, carried to the destined spot on the shore of the ocean, Sampāti, whose wings had been scathed. Then carrying that lord of vultures back to the self-same place, the monkeys, furnished with information (concerning Sitā), experienced great joy.

SECTION LIX.

THEN hearing that ambrosial speech of the vulture-king, the monkey-chiefs, being delighted, kept on parleying (on that topic). Then Jambavān—foremost of monkeys—together with all the monkeys, arising suddenly from the ground, spoke unto the vulture-king, saying,—"Where is Sitā? By whom hath she been seen? And who hath carried away Mithilā's daughter? Do thou tell us all about this, and (thus) prove the path of these rangers of the woods. Who is there that doth not take heed of the force of Dācarathi's* and Lakshmana's arrows, speeding with the vehemence of thunder?" Thereat, cheering up those monkeys, who had risen from their attitudes of fasting, and who were all attention to hear news concerning Sitā, he (Sampāti), well pleased, said these words,—"Listen as to how I came to know of the ravishment of Vaidehi, Sitā, at this place; and who it was that told me where that one of expansive eyes is. For a long time I lay here, old, and of feeble life and energy. That best of birds, my son named Supārçwa, coming to me, at the proper hour maintained me with food.

* *Lit.* Dasaratha's son. The term is applied in especial to Rāma.—T.

Gandharbas are exceedingly lascivious; serpents are exceedingly wrathful; fear is excessive in deer; and we have excessive hunger. Once on a time my son, going forth about sunrise to procure food for me who was suffering from hunger and (accordingly) eager for it, came back in the evening without any flesh. Hurt (by my speech uttered) in consequence of my non-receipt of food, that enhancer of my joy, asking my forgiveness, said these words fraught with fact,—'Father, taking to my wings at the proper time for procuring flesh, I (went) and stood, obstructing the pass of the Mahendra mountain. There stood I looking down, obstructing the way of thousands of creatures ranging the sea. There I saw somebody resembling a mass of crushed collyrium, going away, taking a female resembling the rising sun in splendour. Seeing them, I had made up my mind that they should serve for thy fare, when he humbly in a pacific manner begged for way. Even among the mean, there is none on earth that can slay people who assume a mild attitude. What shall I say, alas! of superior ones like myself? And summoning celerity, he went on as if pushing off the sky by his energy. Then the rangers of the air and other beings worshipped me. And the Maharshis said unto me,—*By luck it is that Sitâ is still living.*†—*He together with a female, having passed by thee, certainly augurs good fortune unto thee.*‡—Then those eminently handsome Siddhas spoke thus unto me.—*This is Râvana, the king of the Râkshasas,* said they unto me. And I (stood), beholding the wife of Râma, son unto Daçaratha,—throwing off her ornaments and silken apparel, overwhelmed by might of sorrow, with hair dishevelled crying out the names of Râma and Lakshmana. This O father, is the reason of my passing the

† The commentator supplies the elipsis thus,—"*Coming within thy ken by luck,* Sitâ is living."

‡ The passage is obscure. The commentator has glossed over this *sloka*, and the meaning is none the clearer for his explanation.—T.

time.' That best of those skilled in speech, Supārçwa, said all this unto me. Even hearing of this, I could not think of putting forth prowess. How can a bird bereft of wings, undertake any thing? But listen! I will tell you as to what I am capable of through speech, intellect and merit, and what ye can exert your manliness in. I will do what is agreeable unto you by my words and my intention. That which is Dāçarathi's work is also mine. Of this there is no doubt. Ye, foremost in intelligence, strong, intellectual, and incapable of being overcome by the gods themselves, have been despatched by the monarch of monkeys. And Rāma's and Lakshmana's shafts furnished with the feathers of the Kanka, are competent to afflict or save the three worlds. And although the Ten-necked one is endowed with strength and energy, yet to you who are competent, nothing is hard to accomplish. There is no need of delay. Make up your minds. Persons like you do not give way to laziness in enterprise."

SECTION LX.

WHEN the vulture had offered oblations of water unto the manes of his deceased brother and finished his ablutions, the monkey-chiefs sat down in that charming mountain, surrounding him. And inspired with confidence (in the words of the Niçākara),* Sampāti, from delight, said unto Angada, who was seated, surrounded by all the monkeys,—"Remaining silent, do ye, ye monkeys, heedfully hear what I say. I will tell you truly how I came to know Maithili. My body being affected by solar heat, and my wings burnt by the rays of the sun, O sinless one, I formerly fell to this summit of Vindhya. On regaining my senses after six nights, during which I was insensible, I looked around in bewilderment,

but could not recognise anything whatever. Then closely viewing oceans and mountains, rivers and tanks, and woods and countries, my thoughts came back to me. And seeing this place abounding in cheerful birds, containing woods and crested with summits,I for certain concluded it to be Vindhya on the shores of the Southern sea. And here lay a sacred asylum, honored even by the celestials, and here dwelt a saint named Niçâkara, of fierce austerities. And after Niçâkara cognizant of virtue had gone to heaven, I bereft of that saint, passed eight thousand years in this mountain. Descending with difficulty from the uneven top of Vindhya, I again came* to the earth covered with sharp-pointed grass. I was eager to see the saint; and (therefore), with much ado I came to him; and Jatâyu and myself saw that saint many a time and oft. A fragrant breeze blew about the hermitage; and no tree was found that did not bear flowers and fruits. Approaching the holy asylum, I, desirous of beholding the worshipful Niçâkara, waited at the foot of a tree. Then at a distance I saw the saint, flaming in energy and irrepressible,—returning northwards. And as creatures gather round a giver, bears and *Srimaras*, tigers, lions, and various reptiles, were going along, surrounding him. And knowing that the saint had arrived (at his home), the animals went away, as go away forces together with counsellors, when the sovereign hath entered (his palace).—The saint was glad on seeing me. Then re-entering his asylum for a short space, he came out and enquired for my mission. 'O mild one, in consequence of thy feathers having undergone alteration, I cannot recognise thee. Thy two wings have been blasted by fire; and thy powers in thy frail frame are (in the same condition). Aforetime I saw two vultures like unto wind in speed,—kings of vultures, brothers, wearing shapes at will. Thou art I know, elder, O Sampâti; and Jatâyu is younger to thee. Assuming human forms, you had taken hold of my feet.

* While the saint was staying here.—T.

Now, what ailment hath attacked thee ? And why have thy plumes fallen off ? And who hath dealt this punishment unto thee ? Do thou tell all this unto me, who am asking thee'."

SECTION LXI.



THEREAT Sampāti related unto the ascetic all about his fearful,arduous,and rash act of following up the sun. "'O reverend sire,in consequence of my body suffering from sores, I, my senses bewildered from shame, and myself fatigued, cannot utter words. From pride for power of flight, I and Jatāyu, being intoxicated by conceit, began to voyage the sky afar off, with the view of testing each other's prowess, binding ourselves by the vow that we would follow the Sun so long as he did not enter that mighty Setting mountain,—and appear before the ascetics on the summit of Kailāça. And simultaneously plunging (into the ærial deep) we saw on the earth beneath separate cities resembling car-wheels ; and here the sound of musical instruments ; and there the tinklings of ornaments. And (at places) we beheld many a damsel clad in red attire, engaged in singing. And swiftly darting up into the sky and approaching the path of the Sun, we saw a wood interspersed with swards. And we saw the earth covered with crags and masses of rocks, and intersected by streams resembling threads. And Himavān, and Vindhya, and that mighty mountain, Meru, appeared on the earth like elephants in a tank. Then we began to sweat, and to be filled with regret ; and fear seized us both. And we became bewildered ; and fainted away frightfully.* And we knew not the south, or the west, or the quarter presided over by Fire ;† and the world that was still burning at the end

* Consequent on Jatāyu having dropped down.—T.

† South-east.—T.

of a yuga, appeared (unto us) as if it had been consumed quite.* And my mind, combined with my eyes waxed feebler. And then fixing with might and main my eyes as well as my mind (on the sun), I could by a violent exercise of my energy behold the sun. And the sun shining, appeared unto us like the earth in extent. Then, without asking me Jatâyu dropped to the earth. Seeing him, I at once descended from the sky and Jatâyu was not burnt in consequence of having been shielded by my wings. And scathed through the agitation† I fell through the ærial way. I guessed that Jatâyu fell in Janasthâna. And I myself, my wings blasted, and rendered inert, fell on Vindhya. Deprived of my kingdom, and my brother, and my wings, and my prowess, I wishing to put a period to my existence, will hurl myself headlong from this summit of the mountain."

SECTION LXII.

HAVING said this unto that foremost of ascetics, I smitten with grief, began to weep. Thereat, after, reflecting for a while, that reverend one said,—"Thy wings together with two smaller ones shall grow again; as also thy sight, energy, prowess and strength. And having heard of it, and also seen it through ascetic power, I know that a great deed is going to take place. There shall be a king named Daçaratha, increaser of the Ikshwâku race. He shall have a son, named Râma, endowed with exceeding energy. And he (Râma) shall repair to the forest in company with his brother, Lakshmana; that one having truth for prowess, having been commissioned to that effect by his sire. A friend named

* The passage is obscure. This is however, all the explanation that the commentator has to give.—T.

† Râmanuya comments: "the confusion seized [illegible] was [illegible] They lost all sense of direction. The faint succeeded.—T.

Râvana, the lord of Râkshasas, incapable of being slain by either the gods or the Dânavas, shall carry off his (Râma's) spouse in Janasthâna. And albeit tempted by viands and objects of enjoyment and desire, the famous and highly virtuous one, plunged in grief, shall not pertake of those things. And knowing that Videha's daughter (hath been fasting for many a day), Vâsava shall offer Vaidehi *pâyaça* like unto ambrosia, difficult of being procured even by the gods. Receiving that food, Maithili, knowing that it hath come from Indra,* took up a little of it from the surface, and dropped it to the earth for Râma. Whether my husband as well as his younger brother live, or they have attained godhead, let this food serve for them.' Râma's envoys, having been despatched thither,† shall come hither. Thou shouldst relate unto them all the facts connected with the queen of Râma. Do not by any means go hence; and in this case, whither, again, wilt thou repair? Do thou stay here for season and place. Thou shalt regain thy wings. I could this very day furnish thee with wings. But, by staying here in this condition, thou wilt be able to compass the welfare of the worlds. Even thou shalt do that act in behalf of those sons of the king, of the Brâhmanas, of the spiritual preceptors, of the ascetics, and of Vâsava. I also am desirous of beholding the brothers, Râma and Lakshmana. I do not wish to hold this life long. I would renounce my life.' That Maharshi, conversant with the nature of things, told me this."

* From the fact of the food not touching the earth, and other signs. It is humorous to read the explanation of the commentator as to the reason of Indra's supplying Sitâ with food. "If Sitâ remained fasting, Rávana would forego his attachment for Vaidehi, on seeing her altered appearance; and thus his destruction could not take place. Further, if he saw Sitâ retaining her former loveliness, he could conclude that Sitá, as also Ráma, were superhuman character, and that as such they could not be agents for his destruction according to the prophecy "Rávana shall be slain by a human being." This inducing him to persist in his bellicose attitude towards Râma, would bring down ruin upon his head."—T.

† For going to Lanká.—T.

SECTION LXIII.

"HAVING praised me with these and many other words, and bidden me adieu that one skilled in speech, entered his own habitation. Issuing out gently from the cave of that mountain, I, ascending Vindhya, was expecting you. The space covered by the time intervening between then and to-day is a little over an hundred years;* and laying up in my heart the speech of that ascetic. I have been awaiting season and place. Setting out on his great journey, on Niçākara having gone to heaven, I distracted with various thoughts, have been consumed by grief.† My rising intention of doing away with myself I have suppressed in consideration of the words of the ascetic. The reason which he had imparted unto me for preserving my life, hath removed my pains, even as a flaming fire (dispells darkness). And knowing the prowess of the impious Rāvana, I said in rage to my son, versed in speech,—'Hearing her lamentation, and knowing them‡ bereft of Sitā, why didst thou not deliver her?' My son did not do this good office unto Daçaratha, influenced by affection for him." As he was speaking thus in the midst of the monkeys, his wings sprang up in presence of the rangers of the forest. Thereupon, seeing his person furnished with grown pinions hued like the infant sun, he experienced incomparable raptures, and addressed the monkeys, saying,—"By the grace of that Rāyarshi of immeasurable energy, my wings, which had been burnt up by the rays of the sun, have grown again. To-day I have got (back) the strength and prowess which I possessed while my youth was yet present. Do ye strive every way. Ye shall meet with Sitā. And my getting (back) my wings inspires (us) with confidence as to

* The commentator says "The period is one hundred and eight years."—T.

† For the loss of my plumage.—T.

‡ Ráma and Lakshmana.—T.

success." Having said this unto all the monkeys, that ranger of the sky and best of birds, Sampâti, anxious to ascertain his power of flight, flew up from the mountain summits. Hearing his words, those powerful monkeys, with vigour (enhanced), seeing success before them, felt the height of joy. Then those foremost of monkeys, in vigor resembling the Wind, getting occasion for displaying their prowess, intent upon searching the Janaka's daughter, set forward towards the quarter crested by Abhijit.§

SECTION LXIV.

HAVING heard all this related to them by the vulture-king, the monkeys possessing the strength of lions, filled with delight, bounded and set up a roar. Hearing from Sampâti that Râvana was to be slain, the monkeys growing glad, came to the ocean, with the desire of seeing Sitâ. And coming to that country, these ones prossessing dreadful prowess, beheld (the sea) reflecting the image of this entire mighty world. And arriving at the northern side of the Southern sea, those exceedingly powerful heroic monkeys took up their quarters there. And seeing the sea, here as if asleep, there, as if playful, and at another place with surges measuring mountains; and thronged with the foremost Dânavas inhabiting the nether regions; and capable of causing one's hair to stand on end, those powerful monkeys were seized with sadness. And seeing the sea, incapable of being crossed even as the sky, all the monkeys began to lament, saying,—"What is to be done?" And that best of monkeys—(Angada), seeing the army cast down because of the sight

§ *Abhijitâbhimukhân (acc.) Abhijit*—the name of a star. *Abhijit* may also mean—he who is to be conquered. Then the sense would be, "the region in which Ravana was."—T.

of the sea, began to comfort the monkeys, afflicted with fear. "We should not indulge in grief. Grief is injurious.— Grief destroys a person even as a wrathful serpent doth a boy. He that, when the time is come for displaying his prowess, indulges in sorrow, growing weak in energy, fails to attain his object." That night having passed away, Angada in company with the monkeys, joined by the old ones, again took counsel with them. And that monkey-host surrounding Angada, resembled the host of Maruts environing Vāsava. Who save Vali's son (stationed) at one place and at another Hanumān, could be capable of stilling that force? Then saluting the elders as well as the army, the graceful Angada—repressor of foes—spoke words fraught with sense,—"What person, endued with exceeding energy, shall now leap over the main? Who shall serve that subduer of enemies, Sugriva, ever intent on truth? What monkey can leap over an hundred *yoyanas*? Who shall deliver leaders of herds from a mighty fear? By whose favor shall we, crowned with success and rendered happy, returning from this place, shall behold our wives and our sons, and our homes? By whose favor shall we joyfully meet Rāma, and the mighty Lakshmana, and that dweller in the woods, Sugriva? If any monkey among you is competent to bound over the deep, let him at once confer on us Dakshinā in the shape of deliverance from fear." Hearing Angada's speech, none said anything. And that host of monkeys wavered. Then that foremost of monkeys again addressed those monkeys, saying,—All of you are the foremost of strong ones, and of steady prowess. And ye have sprung in blameless lines, and are ever honored (by the king). And yet no one of you can promise to undertake this journey? Ye best of monkeys, unfold your respective powers in bounding."

SECTION LXV.

HEARING Angada's speech, those foremost monkeys one after another began to speak, touching their respective competence in coursing—Gaya, and Gavāksha, and Gavaya, and Sarabha, and Gandhamādana, and Mainda, and Dwivida, and Angada, and Jambavān. And Gaya said,—"I can leap over ten *yoyanas*," And Gavāksha said,—"I shall go twenty *yoyanas*." And the monkey Sarabha said to those monkeys,—"Ye monkeys, I shall go thirty *yoyanas*." And the monkey, Rhishava, said to those monkeys,—"I shall, without doubt, go forty *yoyanas*." And the exceedingly energetic monkey, Gandhamādana, said,—"I shall, for certain go fifty *yoyanas*." And the monkey Mainda said unto the monkeys there,—"I shall undertake to leap over sixty *yoyanas*." And then the highly energetic Dwivida said,—"I shall, for certain, go seventy *yoyanas*. And the highly powerful Sushena, possessed of strength—foremost of monkeys said—"I declare that in motion I am equal to eighty *yoyanas*." As they were speaking thus, the oldest of them all, Jambavān, saluting them, answered—"Formerly we had power of motion. But now we have waxed exceeding old. Although this is so, yet we can not overlook this, as both Rāma and the monkey-king (by sending us) have become sure of success. At present do thou understand the course that is ours. I shall go ninety *yoyanas*. There is no doubt whatever about this." Jambavān said this unto those choice monkeys. But (formerly) my prowess in leaping was forsooth not such.* Of old in the sacrifice of Virochana's son, the eternal Lord Vishnu, when he had covered the entire universe with three steps, was circumambulated by me. But I who was all this, have waxed old, and my vigor sits feebly upon me. In my youth,

* *i. e.* it was greater.—T.

however, my strength was exceeding great and incomparable. Now I can only by my own energy, course thus far. But such a bound shall not bring success on our undertaking. After this, saluting the mighty monkey, Jambavân, the wise Angada spoke straight sense, saying,--"I can go over this mighty hundred *yoyanas*; but there is no certainty as to my power of returning." Thereat, Jambavân, cognizant of speech, said unto that foremost of monkeys,—"O foremost of leonine ones, we know thy power of motion, thou art capable of coursing a hundred thousand *yoyanas*, as well as of coming back. But we say that even this is what is fit. My child, the master must on no account be commanded by his servants. O foremost of monkeys, all these should be commanded by thee. Thou art our spouse, and (at the same time) occupying the position of our husband. The master is the spouse of the army. This is the way of the world, O repressor of foes! O subduer of enemies, thou art the root of this business. Therefore, my child, thou shouldest always be maintained by us like a wife. The root of any work must be preserved. This is the policy of those versed in business. The root existing, all the virtues, obtaining fruit, certainly meet with suceess. Thou, O thou having truth for prowess art the instrument of this undertaking, and, O subduer of enemies, furnished with sense and vigor,thou art the occasion herein. And, O foremost of monkeys, thou art both our superior, and our superior's son; and resorting to thee we are enabled to accomplish our object." Thereat that mighty monkey, Angada, son unto Vâli, answered the exceedingly wise Jambavân, when he had spoken,—"If I go not, nor any other powerful monkey, then we should for certain again sit ourselves down to fast unto death. Without doing the mandate of the intelligent lord of monkeys, we, repairing thither, shall not behold ourselves alive. He is extreme both in showing favor and in anger. Disregarding his order, we shall, going there, meet with destruction. And his ire shall, not

take any other course. Therefore it behoves thee, capable of seeing issues, to reflect." Thus addressed by Angada that powerful and heroic monkey Jambavān answered Angada in excellent words, saying,—"That business, O hero, shall not moult a feather. I shall despatch even him who shall bring about success."—Then that heroic monkey ordered the foremost of monkeys, the highly heroic monkey Hanumān, who stood apart, convinced (of the wisdom of Jambavān's decision.)

SECTION LXVI.

SURVEYING the monkey-host consisting of many hundreds and thousands,—crest-fallen, Jambavān thus spake unto Hanumān,—"O hero among the monkey-multitude, O best of those versed in all branches of learning, staying apart in silent, why dost thou not speak? O Hanumān, thou art alike in energy and strength, equal to Sugriva, monarch of monkeys, and to Rāma and Lakshmaṇa. Arishtanemi's son, the mighty Vainateya,* famous by the cognomen of Garutmān, is the foremost of birds. Many a time and oft I have seen that exceedingly powerful, mighty-armed one, endowed with strength of will,—raise up serpents in the ocean. The strength that is in his wings is equal to the might and virtue of thy arm. Thy energy and prowess are not surpassed by him. And thy strength, and thy understanding, thy energy, and thy vigour, O foremost of monkeys, (is known among all creatures). Why dost not thou prepare thyself furnished with everything that is noble or great, (for this feat)? That foremost of Apsarās,—the famous Punjikathalā, more famed under the name of Anjanā, is the spouse of the monkey Kesarin.

* Offspring of Vinatā, Garura's mother.—T.

Famed over the three worlds, and incomparable on earth by virtue of her beauty, by an imprecation, my son, she was born in the monkey-race, capable of wearing shapes at her will. Once on a time, that daughter of the high-souled lord of monkeys, Kunjara,—endeued with youth and beauty,—decked in a delightful garland, and clad in silk,—assuming a human form, was ranging on the summit of a mountain, resembling a mass of clouds in the rainy season. And it came to pass that as that one of expansive eyes was standing on the summit of the mount, the Wind gently stole away her elegant yellow cloth with crimson skirts. And he had a sight of her fair and fine face, together with her well-developed breasts. And soon as the Wind saw that illustrious one of spacious hips and slender waist, and whose every limb was lovely,—he was amain overcome by desire. And all his frame possessed by *Manmatha*, and deprived of self, the Wind embraced that blameless one by means of his long arms. Thereat, influenced by fear, that one of excellent vows said,—'Who is it that desireth to lay violent hands upon my chastity?' Hearing Anjanā's words, the Wind answered,—'I do not wrong thee, O thou of shapely hips. Let not fear enter thy heart. As, O famous damsel, by embracing thee, I have mentally entered into thy womb, thou shalt bear a son, intelligent and endeued with prowess. And, gifted with great strength, and possessing exceeding energy, and having vast vigor, he* shall equal me in bounding and leaping.' Thus addressed, O mighty monkey, thy mother, O long-armed one, O foremost of monkeys, gave birth to thee in a cave. And in that mighty forest, thou, a child, desirous of eating, seeing the Sun risen, and taking him to be a fruit, sprang up and leaped into the sky. And, O mighty monkey, going three thousand *yoyanas,* thou, struck by his energy, didst not feel poverty of spirit. And, seeing thee rushing through the heavens, O mighty monkey, Indra, growing wroth, hurled his thunder-bolt at thee. Thereat,

breaking thy left jaw, thou (didst fall) on the mountain-top. From this circumstance, thy name hath been known as *Hanumân*.* Witnessing thee beaten back, that bearer of perfumes himself, the Wind, that breaketh everything before him, in wrath did not blow through the three worlds. Thereat, all the gods—lords of the universe—influenced by fear in consequence of the triune world waxing agitated, began to pacify the wrathful Wind. And on the Wind being mollified, Brahmā conferred on him a boon, saying,—'O child, O thou of true prowess, (thy son) shall be incapable of being slain in battle by means of weapons.' And seeing him† sustain no (serious) injury consequent on the impact of the thunder-bolt, He of a thousand eyes, pleased in his soul, also conferred on (thee) an excellent boon, O lord, saying,—'Thy death shall take place according to thy will.' Thou, endowed with dreadful vigor, art the son of Kesari by his wife; and, resembling the Wind in energy, thou hast sprung from his loins. Thou art the son of the Wind, my child—equal to him in the power of leaping. Now we are without our lives. And now thou, endowed with dexterity and vigor, and like another king of the monkeys,‡ art before us. On the occasion of Vishnu's enveloping the earth with three steps, I, O child, had circumambulated the earth with her mountains, woods and forests, one and twenty times. Then, commissioned by the gods, we had gathered annuals, which (being cast on the deep), caused ambrosia to come out after churning. At that time, great was our strength. But now I have grown old, and my prowess hath left me. At present we have thee, furnished with every virtue. Therefore, possessed of vigor, do thou bestir thyself, and bound over (the main). Thou art the most qualified of all. This entire monkey-host is eager to behold thy prowess. O redoubtable monkey, do thou arise! Do

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* *Hanu*—means *jaw*. *Hanumân* means—*he with the (fractured) jaw*.—*T*.

† Hanumân.—T.

‡ Sugriva.—T.

thou leap over the mighty ocean. Thy motion, Hanumān, surpasseth that of all beings. All the monkeys are depressed. Why, O Hanumān, dost thou overlook this ? Put forth thy vigor, O thou endowed with mighty vehemence, like Vishnu crossing over the three worlds in three steps." Exhorted by the foremost of monkeys, that one famed for his speech, that monkey, the offspring of the Wind-god, gladdening the monkey-hosts, wore (a fit) shape for crossing the ocean.*

SECTION LXVII.

SEEING that foremost of monkeys enlarge his person for crossing over an hundred *yojanas*, and suddenly filled with energy, (the monkeys) at once renounced sorrow, and, filled with delight, set up ululations and fell to eulogizing the mighty Hanumān. And, struck with amazement, they, (staying) all round, joyfully gazed (at him) ; even as creatures beheld Nārāyana, when stretching forth his three steps, he prepared himself (for the succeeding feat). And, eulogized by them, the wondrous mighty Hanumān increased ; and, flourishing his tail from joy, attained strength. And as, extolled by the principal elderly monkeys, he became fraught with effulgence, his beauty was great. As a lion fills himself with vigor in an open cave, so the son of the Wind-god filled himself with energy. And the face of him, as that intelligent one was filling himself with force, was aflame like a frying-pan, or like unto fumeless fire. Rising in the midst of the monkeys, Hanumān with his down standing on end through joy, saluting the aged monkeys, said,—"Wind, the friend of Fire, shattereth mountain-summits ; and, [ever blowing in the eye of the

* Here is another epithet of Hanumān—*Pavanātmaja*—son unto the Wind-god. Left out on the score of redundency.—T.

sky, he is possessed of strength, and is of immeasurable (might). Begot from his loins, I am the son of the fast-coursing and high-souled Wind, coursing swiftly. I am his equal in all these accomplishments*. I can, without once stopping, circumambulate the extensive and heaven-cleaving mountain, Meru, for a thousand times. And, dashing the ocean with my arms, I can deluge the world with its mountains, rivers and lakes. Lashed by the force of my legs and thighs, that abode of Varuna, the sea, out which have sprung the ferocious aquatic animals, overleaps its continents. And for once that lord of birds, Vinatā's offspring, living on serpents, courseth through the welkin, I can course through it a thousand times. And I can touch the flaming effulgent Sun ere,beginning his journey from the Rising hill, he ascends the Setting hill. And, ye foremost of monkeys, I can, fiercely rushing on, come again without touching the earth. And I can bound beyond stars and planets, suck up the oceans, and rive the earth. And a monkey, I can, leaping, crush mountains; and, leaping, I can drain the mighty ocean dry. And, when I shall leap in the sky, flowers from various shrubs ,and trees shall follow me to-day. And then my course, (flecked with flowers), shall resemble even the sky (studded with stars). And, ye monkeys, then all creatures shall see me,now ranging through the profound firmament, now shooting up, and now descending (on the other shore). Resembling Mahāmeru, me ye shall behold, ye monkeys, making my way, covering up the sky, as if devouring up the heavens. I shall, leaping and concentrating my enegy, scatter the clouds, shake the hills, and suck up the ocean. The strength of Vinatā's son, or the Wind-god's, or mine, (surpasses that of every other creature).None save the sovereign of birds, or the exceedingly mighty Wind, can follow me in flight. In the twinkling of an eye I shall spread through the unsupported sky, like

* *i. e.* pertaining to leaping.—T.

lightning darting from clouds. And at the time of leaping over the ocean, my form shall resemble that of the energizing Vishnu, when He had assumed the triune energy. I perceive through my intelligence, (and my mental motion tallies), that I shall behold Vaidehi. Therefore, ye monkeys, rejoice. In vehemence like unto Garura, I shall, I conceive, go an *Ayuta yojanas.* I can, suddenly summoning energy, bring hither ambrosia from the very grasp of Vāsava or Brahmā himself.* I shall leap sheer over Lankā. Even this is my impression." Filled with delight, the monkeys there amazed see that foremost of monkeys, endued with immeasurable might,storming. And, hearing his speech capable of removing the grief of kindred, that best of monkeys Jambavān, transported with joy, said,—"O hero! O son of Kesari! O offspring of the Wind! the huge sorrow of thy kindred hath, my child, been destroyed by thee. And these foremost of monkeys assembled, who wish for thy welfare, shall, with intent minds, perform acts tending to thy weal,—so that thou mayst succeed in thy undertaking. And by the grace of the saints, and with the permission of the aged monkeys, and by the blessing of the superiors, do thou bound over the mighty main. Till thou return, we shall stay on one leg.† The lives of all these rangers of the forest shall go along with thee." Then that tiger-like monkey said unto those rangers of the woods,—"None in this world would be able to sustain my impetus in the act of bounding. Here are these summits, firm and spacious, of this mountain, Mahendra, thronged with crags. I shall rush forward from these summits of Mahendra, interspersed with trees and adorned with masses of ore. And as I leap over a hundred *yojanas,* these mighty summits shall sustain my impetus." Then he equalling the Wind, that monkey, the son of the Wind-god, pounder of enemies,

* Vásava, Indra, carries celestial ambrosia, and Brahmá, that which is the aliment in *Yoga*—or spiritual rapture.—T.

† *i. e.* practise austerities on thy behalf.—T.

ascended that best of mountains, Mahendra; covered with various trees and flowers, furnished with swards; ranged by deer; containing plants and blossoms with trees bearing fruits and flowers daily; having tigers and lions and infuriated elephants; swarming with maddened birds; and abounding with fountains. Ascending (Mahendra), that foremost of monkeys endeued with exceeding strength, and resembling Mahendra himself in prowess, began to range from one mighty summit to another. Thereat, hurt by the arms of that high-souled one, that mighty mountain began to cry,* like a mighty mad elephant tormented by a lion. And water rushed out of masses of rocks scattered around. And that mighty mountain had its deer and elephants afflicted with afright; and its giant trees shaken; and its spacious uplands deserted by various Gandharva couples engaged in drinking and dalliance, and by birds flying away, and by bevies of Vidyādharas; and its huge serpents distressed, and its cliffs and peaks toppling down. And with its serpents hissing, with their bodies half issuing (from their holes), the mountain seemed as if it shone with pennons displayed. And the heap of crags forsaken by saints exercised with fear and agitation, looked doleful, like a wayfarer left in a vast forest by his companions. And that intelligent, magnanimous and heroic monkey—destroyer of hostile heroes,—endowed with speed, concentrating his soul on his energy, mentally went to Lankā.

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* *Through the voices of the animals inhabiting it.—T.*

END OF KISHKINDHAKANDAM.